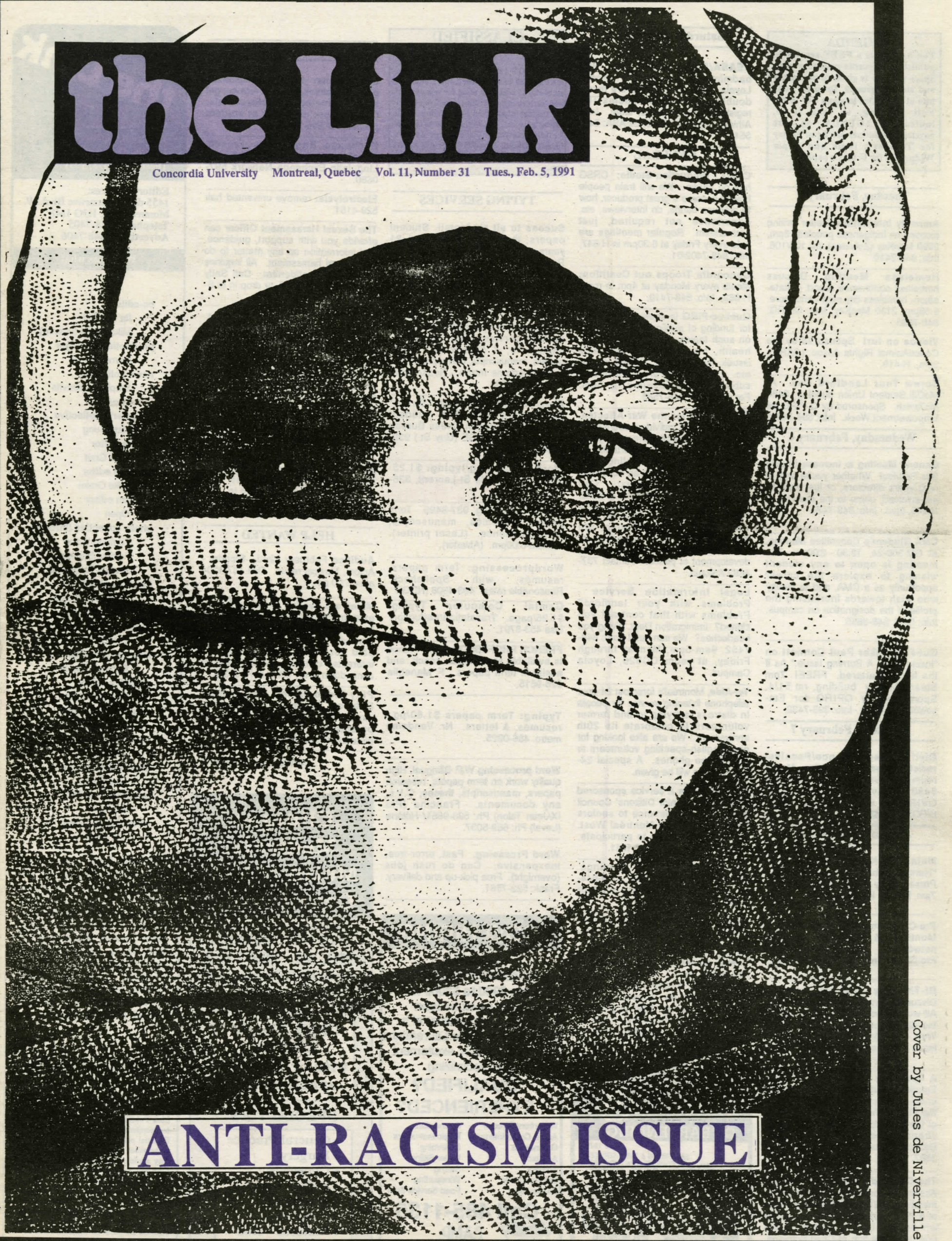
the Link

Concordia University Montreal, Quebec Vol. 11, Number 31 Tues., Feb. 5, 1991



ANTI-RACISM ISSUE

Cover by Jules de Niverville

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday's issue and 5 pm Wednesday for Friday's paper.

Tuesday, February 5

Amnesty International letter writing meeting on Indigenous peoples. 6pm, 2090 MacKay (Z-Annex), rm 105/106. Info: 848-7410.

Homeless Meeting Discuss homeless conference report - skate-athon- homeless city map - and more. 6:30pm, 2130 MacKay. Info: QPIRG, 848-7585.

Videos on fur! Sponsored by the ConcoAnimal Rights Assoc. (CARA). 2pm,. H-419.

Screw Your Landlord Day. At McGill,Student Union building, 3480 McTavish. Sponsored by Q-PIRG for Empowerment Week. Info: 398-7432.

Wednesday, February 6

General Meeting to Increase Shuttle Bus Service! Whether you're one of next years directors, or just want to get involved, come to the meeting at H-645, 6pm. Info: 848-7474.

CMA Student's Committee Meeting, at GM 300-24, 12:30 - 2:00pm. The meeting is open to any student wishing to explore the career opportunity as a CMA, and to faculty who wish towards increasing the profile of the designation on campus. Info: CAS, 848-2855.

Guest speaker Paul Connett on "Incineration: A Burning Issue." As if the future mattered. FREE! 7pm Stuart Biology building, rm 51/4. Sponsored by QPIRG for Empowerment week. Info: 398-7432.

Thursday, February 7

Civil Disobedience/Passive-resistance workshop. 12pm, McGill, room 302, Student Union building, 3480 McTavish. Sponsored by QPIRG for Empowerment week. INFO: 398-7432.

Friday, February 8

Maina Wa Kinyatti speaking on "Human rights abuses in Kenya." Presented by Amnesty International, 7pm, H-937. Info: 848-7410.

Pro-Choice meeting to plan actions in Montréal & establish national networking. Concordia and McGill Pro-Choice. Info:284-6834/362-1032.

Bi-The-Way: Bisexual women's Discussion group meets every Friday. All women welcome. This meeting, the discussion topic is Old Bisexual Won. Info: Mon-thus 848-7431 and leave a message.

A Gathering of Men. Male Identity: Emotional and Intellectual. Interested in these questions?Prof. Ed Egan of the Philosophy dept., and Bob Nagy of Campus Ministry are interested in sharing ideas on this question. Belmore house, 7:30pm. Info: 848-3587.

The Concordia University Pre-Law Association invites members and non-members to the next general meeting at 8:15pm in rm. H-420. The speaker will be Ron Levy, a partner at the downtown law firm of Chait Solomon, specializing in commerical law and litigation. Also plans for the auction will be announced. Info: 848-7482.

Saturday, February 9

SEASA/Recreational dept. 2nd badminton tournament. 12noon, Loyola Gym. The events are men's doubles and mixed doubles.The registration fee is $4 per team. Info: Athletic dept: 848-3860, SEASA: 848-3540.

GENERAL

CRSG - Production Studio: CRSG has on studio. We will train people how to become a great producer, how to produce bands, do interviews, etc. Experience not required, just enthusiasm. Regular meetings are held every Friday at 6:30pm in H-647. Info: 848-7402/01.

Concordia Troops out Coalition: Meets every Monday at 4pm in room H-662. Info: 848-7410.

Québec-PIRG is seeking proposals for funding of public interest projects on such topics as the environment, health, transportation, women's issues, human rights, student issues, etc. Deadline for project proposal submissions is February 12, 5pm. For more info: 848-7585.

Counselling for the War-Affected. We are offering individual counselling for students directly affected by the war. This will be an opportunity for you to express your feelings and thoughts about war, in an accepting and confidential context. Call Guidance Services, 848-3545 & 3555.

Traducteurs sans frontiers, a volunteer translation group, are looking for students in translation for work on the topics of: human rights, development of peace. Contact 737-4682 Antonio.

Legal Information Service - Problems with your landlord? Problems with that contract you signed? Immigration Dept. giving you headaches? We can help! Info: 848-7482, 9am-5pm, Monday through Friday, at room CC326, Loyola Campus.

Tel-Aide, Montréal's foremost 24-hour telephone listening service for people in distress is trying to find former volunteers to celebrate its 20th anniversary. We are also looking for new English-speaking volunteers to answer the phones. A special 24-hour training will be given.

Rent-aHand is a service sponsored by the NDG Senior Citizens' Council which gives assistance to seniors living in NDG and Montréal West. Looking for workers to participate, doing odd jobs. Info: 487-1311.

Amateur Radio Club meetings. Every Tuesday 7pm-11pm, at H-644-1. Talk to the world with amateur radio. Classes begin soon.

Writing assistance can improve your writing. Come to H-440 or call 848-3555.

Twenty something and interested in volunteer work? Shalom Line, a confidential, anonymous listening service, will be accepting new volunteers into their training program which starts in February. Care to listen to those who need to talk? Then please call Suzanne Herscovitch at 735-3541, ext. 3380.

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We do NOT take classifieds by phone. RATES: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday's issue, and 5 pm Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless forms. HOURS: Mon-Fri. 10-5; Ads MUST be accompanied by payment, or they will not run.

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50 companies need homeworkers immediately. For names and addresses, please send $4.95 to : C.C Publications, P.O. Box 25, Station H., Montréal, Québec, H3G 2K5.

HELP WANTED

Audition February 22nd. Singers - Actors, Musical revue. Call 487-1204 after 5:00 pm.

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Concordia University
Montreal, Quebec
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PHOTO BY MARCOS TOWNSEND

You better grab a copy of the latest edition of the Concordian quick because it could become a collector's item.

Concordian really de-pressed

by Franco D'Orazio

Readers of the *Concordian* will have to wait until September for the paper's next issue.

Joan McKenna, the paper's managing editor, announced yesterday that it will not be published again this semester.

The paper's problems are strictly financial, Mckenna said, adding that the *Concordian* can't continue adding to its debt,which she estimated at $5,000 last September.

Editor James Kaylor said the paper's financial books will be examined before students get a chance to see them next week.

Kaylor said he wants to make sure the books are in "appropiate order" so an external audit will be made on this fiscal year and maybe the last.

CASA v.p. Finance Thomas Dowd said yesterday that the *Concordian* had received half of a $7,000 contract signed between the student association and the newspaper. But the decision to not publish the rest of the semester "has radically changed thesituation."

Dowd said it was up to CASA's Board of Directors whether the paper will receive the rest of the money owed.

Editorial page editor Geoff Baker students are "losing" a newspaper which covers mainly Concordia news.

Baker said the university can help keep the paper afloat.

"...It would be appropiate for members of the Concordia University Journalism Department—meaning the administration—to perhaps get together with the staff of the *Concordian* and come to some kind of arrangement as to what can be done to help this situation should it arise again," Baker said.

Lindsay Crysler, Director of the Journalism Programme, said there have been suggestions that the department merge with the Loyola-based paper, but he doesn't think students will support the move.

"There's an attitude (that the paper) is financed by students and owned by students, so students should run it," Crysler said.

The hypocritical war

Peace-ing Concordia together

by Ita Kendall

Concordia's students are not taking the war in the Persian Gulf sitting down, watching television coverage or waiting to be drafted.

Since the outbreak of war Jan. 16, students have taken part in protests organized by Montreal's many different peace groups.

And recently, two Concordia-based groups have formed — Concordia Troops Out Coalition (CTOC) and Concordia Students for Peace (CSP).

Independent student Daniel Ahmad said the coalition was formed only a few weeks ago when he and another student, Michael Kay, decided something had to be done.

"There was a void at Concordia and we called around. After three hours of calling around we managed to get twenty people together," Ahmad said. "We hammered out the details and now we're working on the tactics."

Two weeks ago a Loyola-based group had a similar idea and formed Concordia Students for Peace (CSP).

Math student Rob Welsh said the group's members met at a peace march several weeks earlier.

"We were looking for someone to come forward and represent Concordia University," Welsh said. "Now we have 10 core members and 30 people on our phone list."

Welsh and Andrea Robson, an English student involved with CSP, said the group wants to work both independently and in conjunction with the coalition.

"Right now, we will work against this war, but after it is over we want to work for peace everywhere," Robson said.

Both Welsh and Robson agreed that informing people about the war is important.

"Even if we can't stop the war, we can educate (students) by bringing in speakers," said Robson, referring to various plans her group has for activities at Concordia.

Both CTOC and CSP have discussed the possibility of holding a "Teach-in" in protest to the war.

Ahmad said the Coalition also has a variety of tactics planned to promote peace, including circulating petitions, setting up information booths, and bringing in speakers.

Kay added, "We also want to put up a banner shaking the accepted definition of this war."

Challenging Canada's reasons for being at war has become a motivating factor for members of both groups.

"This is hypocrisy on a grand scale," said coalition member Deborah Murray, referring to the U.S and other countries "purporting to defend democracy."

Philosophy student Jennifer Dales, an Indigenous Peoples International and a Coalition member, said she doubts the peace movement can put an end to this war.

"What we're really protesting is the way countries deal with each other and their citizens. If we are going to be realistic...we can't stop the war," Dales said. "But just by demonstrating in the street we can increase the dissent towards governments that exploit people."

It's ballot casting time

by Andrea Bain

CUSA's co-presidential candidates took centre stage at Reggie's Pub Monday afternoon to present their final election platforms before voters started casting their ballots.

Team representatives Einar Murchison, Evan Carandreadis, Joseph Bensimon, Lana Grimes and Eleanor Brown, each gave a five-minute speech which was followed by a question period.

Initially, former Vanier social activities president Joseph Bensimon who believes Concordia needs more Beer Bashes, was the initial crowd pleaser, with Lana Grimes coming in a close second.

Grimes said she was inspired to run on the co-presidential slate with Ken Huck after participating in both the anti-apartheid movement and Indigenous Peoples International. But she only officially signed on as a candidate two weeks ago.

Grimes said, "Democracy is clearly majority rule," telling the audience of 40 that "big events (like EnviroRock) are necessary."

Bensimon told the audience, "These (the other candidates) aren't the right candidates. You must vote for the winning team."

He also accused people of tearing down his campaign posters.

In response to the question on how he (Bensimon) would eliminate the Goods and Services Tax (GST), as promised during his campaign, he replied that the provincial sales tax had already been dropped for a period of one year with the help of Université de Montreal students, adding that the GSTcould be eliminated the same way.

Another audience member asked how the candidates could be trusted and whether or not they would keep their promises.

"Well, if we fuck up, impeach us!" said Eleanor Brown.

Grimes agreed, while the others gave half-hearted answers ranging from "If enough people mobilize for or against an issue, we'll support them," to "We need more school spirit!"

But Brown was the only candidate who came out solidly against Canadian involvement in the Gulf war drawing a "Me too!" response from Grimes.

Murchison said, "We have to support the United Nations," while Carandreadis said, "War is a necessity, but I'm against killing. You have to consider the variables."

Bensimon supported the U.S. war effort saying, "The United States had to take decisive action. We should support them."

The elections are being held on both campuses today, tomorrow and Thursday.

Students want more bussing

by Link Newsstaff

There is a rush for shuttle buses between 5:50 and 6:30 p.m., enough to warrant asking for more service.

CUSA v.p. student life Tamara Taylor said the problem of overcrowding and missed buses can be solved just by increasing service by two runs during that 40 minute period.

"Have the buses run every ten minutes, instead of every 20 minutes," Taylor said.

As it stands, the Loyola-bound shuttle leaves the Hall Building at 5:50, 6:10 and 6:30 p.m..

Taylor said she realized there was a problem when she tried to get to Loyola in time for a CUSA meeting, but arrived late because of the shuttle.

She said this should have been addressed earlier in the year, but now there is a need for a short-term solution.

Taylor also said students aren't the only ones affected by the shuttle problem.

Psychology professor Morris Shames said he had to wait 35 minutes in the rain about three weeks ago for the Loyola-bound shuttle.

"I'm definitely for the idea," he said, adding that "if there's enough pressure they'll (the administration) do something about it."

But Bill Gerecum, Loyola's physical plant operations manager, said he's more worried about student reaction.

"That's my key, it's the students I have to look at first, (they) have to get back and forth," said Gerecum, adding that he will conduct an informal survey in the next few days to determine whether or not there is need to increase service.

But Taylor said, "It doesn't have to be studied, action has to be taken now. "These are university services that the university has to provide."

Agenda
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Guidance Services Workshops: Students may sign up now in H-440 for the following workshops: Career and Educational Planning, Reading Efficiency, Time Management, Writing, Study Skills, Creative Job Search, Assertiveness Training, Exam Anxiety Reduction, Stress Management. Contact the Concordia Guidance Services at 848-3555.

The Travel Resource Club holds general meetings every Monday at 5pm, 2009 Bishop St. (crn. de Maisonneuve). All members must attend. Info: 847-0810.

The Lesbian and Gay Friends of Concordia have open discussions over coffee every Friday. These social occassions occur after the regular business meetings and are open to all members of the university community and beyond. Drop by the office at 2020 MacKay (P-Annex) around 4:30pm any Friday. Info: 848-7414.

What is really going on in Central America? Over 1/4 million people killed over the last ten years. The Concordia Central America Committee has meetings every second Friday at 5pm. All are welcome. Call 848-7410 for more info.

WOMEN'S LISTINGS

Sexually harassed? If you feel you have been discriminated against because you are a women, contact the Concordia Women's Collective, who is documenting incidents of sexual harassment & sexism on campus. Contact us at 848-7411 or c/o CUSA 1455 de Maisonneuve W., Montréal, Québec, H3G 1M8.

Bi-The-Way: Bisexual Women's discussion group now meets every Friday. All women welcome. Info: Monday-Thursday at 848-7431. Resource information available at the Concordia Women's Centre during office hours at 2020 Mackay.

The Montréal Women's Network needs volunteers to plan workshops, help with production of the newsletter, etc. Some positions currently open in: Journalism, public relations, advertising, & book-keeping. All ages are welcome. Info: Sandra 270-0499.

Madonna, Dildoes & Dykes! Come discuss issues of censorship, lesbian sex, femme power, etc., and watch Madonna videos including the banned "Justify My Love." Monday, February 4, 8pm in the Simone de Beauvoir lounge, 2170 Bishop St. Info: 848-7474 and leave a message for the Lesbian Studies Coalition.

Classifieds
continued from page 2

Money talks! Does making money while pursuing an education interest you? This could be the opportunity of your lifetime. Call for appointment. Gary (514) 932-5933 after 5pm.

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery, and hypnosis. Those interested should contact the lab, Tues. 2-4pm or Thurs. 9:30-11:30 at 848-2213. Volunteers will be paid for participation.

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Roommate to share 51/2. NDG, close to Loyola. $180 p.m. All included. Call Christine, 481-6249.

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Car for sale. Pontiac Sunbird 86. $3200. Good running condition. 487-5192.

Trip to Calgary. One-Way. Feb. 14. $200. Call Jeff 482-0302.

LOST & FOUND

LOST! Two silver rings. If found, please call 483-5344. Reward offered.

Broach found in rm H-962. Leaf shaped, silver coloured. Left at Hall security desk.

Found: Sharp pocket calculator, on 4th floor, Hall building. Describe to Eric at 658-6927 after 6pm.

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White schools exclude Natives

by Heidi Modro

(CUP) — When Robert Bérubé finished grade school at age 13, he and a dozen friends were bussed from their small northern Quebec native reserve to the nearest high school.

Two years later he dropped out.

"I hated it," Berube said. "I hated the travelling, I hated the school, the teachers and the students. Everything. I never felt right being there."

Bérubé is one of thousands of Quebec native students who drop out of high school every year.

Native leaders point to the alarming 85 per cent high school drop-out rate in some native communities as proof that the school system, which is largely controlled by non-natives, does not suit native needs.

On average, two-thirds of Quebec native students leave high school before graduating, according to the First Nations Education Council. The Quebec Ministry of Education reports that only 19 per cent of the non-native population drops out before getting their diploma.

Only one in 12 native students in Quebec will get to the post-secondary level, while one in four non-native students go on to university.

Native leaders say many forces within the education system — such as underfunding and institutionalized racism — are at the root of the crisis.

"It's a system built for whites," said Lise Bastien, president for the First Nations Education Council. "The curriculum, the teaching materials, all ignore the history of the first nations, their values, and their specific needs."

Bastien said a restructuring of the education system would also have to educate non-natives about aboriginal issues.

Children often leave grade school on their reserve well-prepared and full of confidence. But once they enter a non-native school, they go through a kind of culture shock, she said.

"It's the other students and even the teachers who will make that child ill at ease because they don't always understand that they must deal differently with someone who has a different cultural background, and whose first language is often not French," Bastien said.

It would help, she said, if course curriculum put more emphasis on teaching about the history of Canada's native people.

"People end up knowing more about South-American Indians than about Canadian Indians," she said. "It doesn't make sense that many Canadians live close to a reserve without knowing what band lives there."

But taking on the education system is not the only way to fight the high school dropout rate.

Konrad Sioui, Quebec regional chief of the Assembly of First Nations, said poverty within native communities is the still the biggest problem in the battle against high drop-out rates.

"Natives quite simply lack the material means to fight the racism and segregation that exists in schools," Sioui said.

Native children who leave their reserve to go to high school only get $12 a month in allowance and $150 a year bursary from the provincial government to buy supplies such as books.

Parents are also expected to also contribute to a child's education, but if they're poor, the children quickly fall on hard times.

"You can be sure that if a native student goes to school wearing an old dirty pair of pants and a pair running-shoes with holes, she or he will automatically be excluded by the other students," he said.

"Native kids are ten times more sensitive to being excluded by other students because they're not living in their communities where they would normally feel more secure."

But native communities that run every aspect of their high school will have a greater success rate, said Gilbert Whiteduck, director of Education Services for the Maniwaki reserve.

In 1980, the reserve opened the doors to its native-run high school and has seen the number of graduates increase yearly.

"We've come a long way in the last ten years," Whiteduck said.

"We now do everything ourselves at our high school. We design our course curriculum, do our administration work and hire our own teachers."

Although the school is constantly adapting to the needs of its population with special basic literacy courses and career counselling sessions, one out of every three students still drops out before graduating.

"Our students only spend 14 per cent of their time in school," he said. "The impact that a student's family and his/her community is greater than that of the school very often."

Whiteduck said an unstable family life and poverty often make it impossible for students to pursue their studies.

"Some students just can't afford to go school because their family needs them at home to help out," he said.

Representation is important

Natives are invisible at UVic

by Sherryl Yeager

VICTORIA (CUP) — It's easy to ignore something that isn't seen or heard.

There are no native faculty or administrators at the University of Victoria. Nor does the university keep any statistics on the number of native students who attend.

The recently-implemented equity policy may slowly reverse this trend amongst faculty, as it addresses not only the number of women the university will hire in upcoming years, but people of color and those with disabilities. But the policy does not address what is happening with students.

Native students have no representation on the student council board of directors and a native person has not been on the board for several years.

The Native Students' Union (NSU) at UVic is in the process of examining its relationship with the student council, said NSU president Bill White.

"The (council) is beginning to have a growing role in supporting the Native Students Union," White said. While relations have always been good, he said native students "don't have a lot of participation with the council."

The NSU is undergoing internal reorganization and examination in response to a lack of native involvement on the university's administrative level, White said.

"A couple of years ago the non-representation of tribal people on committees which were deciding programs and curricula was a concern. The NSU decided to look at how we interact amongst ourselves before we started bashing people."

White said once this process is complete, the NSU wants to continue developing and increasing its participation in university committees and the council.

Creating a position for a native representative on the council board of directors has not been officially discussed, said Gary Hartford, vice-president of finance.

At the University of British Columbia last October, a non-voting position was added to the student council.

Hartford said creating a similar position at UVic would be an easy task, the main problem being the election of the person by the NSU. Representation could then be expanded to other under-represented groups on campus, he added.

"It would be a positive move, with everything that is going on right now, and after Oka. It is important to give native people representation."

On a national level, the Canadian Federation of Students (CFS) has already moved towards increasing the voice on native students within the organization by creating an executive position for a native person at its last general meeting in October.

Hartford, who is also a member of the B.C. executive for CFS, said the move was part of an affirmative action policy the federation has implemented for several marginalized groups.

"Because native people are so underrepresented in student governments and institutions, they are unlikely to be on the CFS executive at a national or provincial level," he said.

The newly-created position is filled by someone elected by the aboriginal students' constituency group. This representative advises the federation's campaign organizers on native perspectives and concerns and gives voice to what is happening to native students in the student movement.

While the B.C. component of CFS has not taken similar steps, Hartford said this situation may change as local members attract more people from various constituency groups.

The new CFS position is welcomed by White.

"I don't see any problem with that being tokenism or anything like that," he said. "There are so many problems out there (that) any effort to alleviate them could only help."

15 UBC students suspended

by Michael Booth

VANCOUVER (CUP) — Eighteen University of British Columbia students responsible for distributing 300 letters threatening violence against women were disciplined last week.

Fifteen students will be suspended for four months beginning May 1, two for eight months and one for 16 months. Three other students will receive letters of reprimand. The names of the students were not released and all the suspensions can be appealed.

These measures stem from an incident last Oct. 11, when female residents of Place Vanier discovered handwritten letters had been slipped under their doors during the night. The letters were sexually explicit in nature and contained detailed threats of violence against women.

"The suspensions will be recorded on their transcripts but will not impede their progress to complete their degrees," UBC president David Strangway said. He added that the men will be eligible to re-apply to UBC at the end of the suspensions and that "they will not be excluded because of this, only for poor academic performance."

The men will also be responsible for performing an unspecified amount of community service work with agencies working with women.

"They must come up with a proposal for the community work they intend to do," Strangway said. "The proposal must be reviewed and approved by the student disciplinary committee. We all have to assume community responsibility and they are being asked to focus on a specific element of the community."

But Linda Shout of the student council women's centre was skeptical about the community service requirement.

"I think Strangway's idea is that all these 'young men' need is enlightenment and they won't be violent anymore," Shout said.

"I think this is a completely unrealistic assumption because men are privileged by their participation in a patriarchal society that violently oppresses anyone who isn't white male, heterosexual, middle class, etc."

Nancy Horsman, assistant to the director of the Office of Women Students, agreed with Shout and suggested that the men research violence against women in Canada.

"I don't think there are many women's agencies that would want them around battered women," Horsman said. "They may be made to do research about violence against women in a country where two women a day die due to violence from men.

"A good research project may help them to understand the pain, the grief, and the terror that women feel when they are beaten."

Mary Risebrough, director of UBC Student Housing, said the housing department had already taken some action against the men, and she thought Strangway's measures were appropriate.

"I feel the actions of the president following the advice of the student disciplinary committee were well considered, and I'm pleased to see the matter is closed," Risebrough said.

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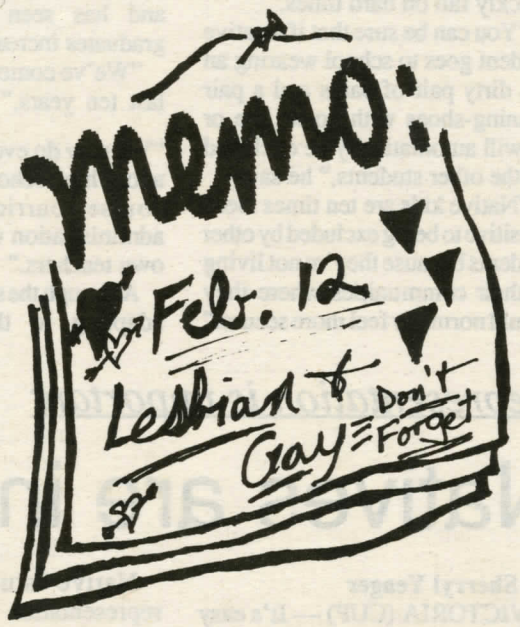

DEADLINE for all submissions is Wednesday, Feb. 6

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Registration Deadline: February 15, 1991

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Official Registration Forms are available at La Corporation professionnelle des comptables généraux licenciés du Québec (CGA), 445 St-Laurent Blvd., Suite 450, Montreal, or at the CGA Resource Persons offices in universities.

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Classifieds continued from page 4

Found: Poetry in a Spanish class. Will be at the security desk.

Lost 16mm film! Did Bellevue-Pathé splice my film with yours? Darren the film student is now on my workprint but I need mine back! Any info, call Larissa 522-5164.

LOST: fur mitten in the Hall Building, 4th/5th floor on Jan. 10. Please call Evelyn at 637-0634 (work) or hand it in to Security. Sizeable reward!

PERSONALS

Oracion a Santa Clara. Santa Clara que seguiste a Cristo con tu vida de pobreza y oracion has que entregandonos confieis la providencia del Padre Celestial en el entero abandono, aceptando serenamente su divina bondad. Santa Clara bella y hermosa ilumina mis caminos para la Gloria y la Victoria. Librame de los enemigos y de los problemas, pido a Santa Clara que cubra mi cabeza con su Manto Sagrado. Guiame Santa Clara para que pueda resolver todos mis problemas. Amen. -Rezar esta oracion mas 9 Avemarias por 9 dias con una vela encendida en la mano, el ultimo dia dejar la vela finalizar. Hacer 3 peticiones: 1 de negocios y 2 imposibles. Publicar al noveno dia.

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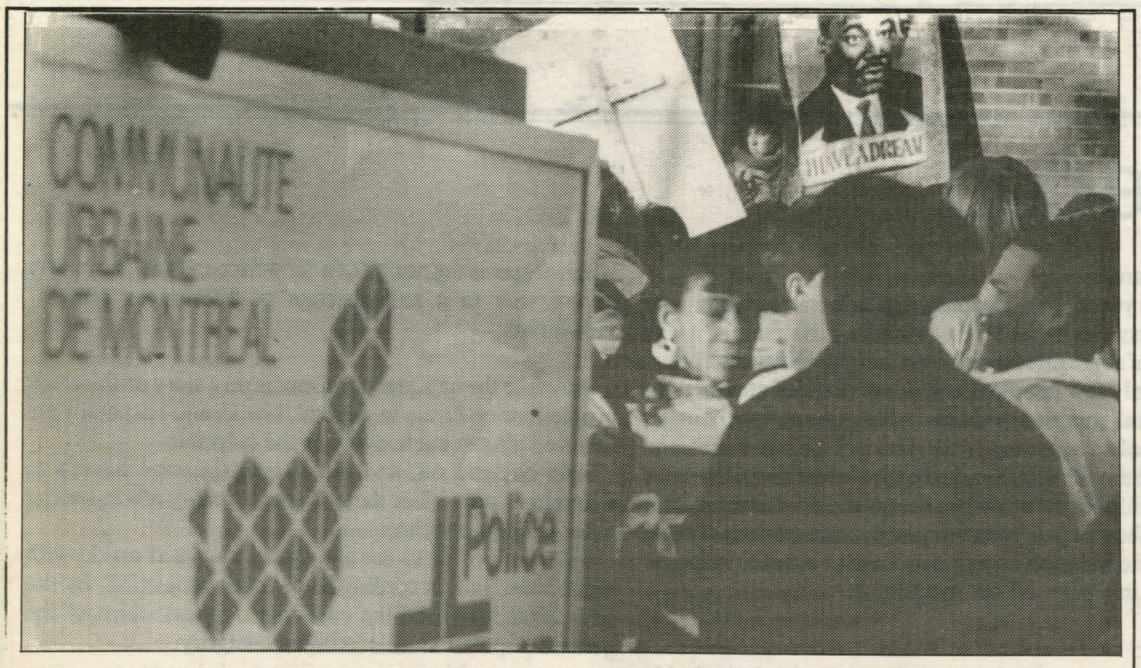


PHOTO BY MARCOS TOWNSEND

About 1,000 demonstrators took part in a march Nov. 11, 1989 to commemorate the 1987 death of Anthony Griffin. Griffin, 19, was shot to death by MUC Constable Allan Gosset. Gosset was acquitted, but his case is now being appealed.

UBC draws up race relations policy

by Mark Nielsen

VANCOUVER (CUP) — The University of British Columbia Senate passed a race relations policy Jan. 23, despite concerns expressed by some members.

UBC "is committed to ensuring that all members of the university community — students, faculty, staff and visitors — are able to study and work in an environment of tolerance and mutual respect that is free from harassment and discrimination." the policy says.

A second statement saying that "the University may initiate appropriate action against individuals or groups whose behavior amounts to discrimination or harassment or whose behavior threatens that environment of mutual respect and tolerance" was also passed by the Senate.

Before voting, assistant law professor Philip Bryden warned that there was a potential for conflict between the harassment and discrimination policy and the university's stand on academic freedom.

"Most U.S. universities that have introduced such a policy have immediately found a conflict between the broad notion of academic freedom and that of harassment and discrimination," he said. "I think the issue is to resolve this type of conflict."

Bryden gave the example of a student at the University of Michigan who stood up in a class and said that homosexuality is a disease and can be treated.

While many gays may say the student is being discriminatory, others may think the student is expressing an academic point of view, Bryden said.

"It may not be a wise opinion but is that something people should be disciplined for or protected as an intellectual argument?" Bryden said.

Electrical fire broke out

Computer Center riot revisited

by Eileen Travers

Today, there are only a few students studying for mid-terms in a new Computer Center on the Hall building's ninth floor, but no plaque or sign telling about what happened there 22 years ago.

On Feb. 11, 1969, the Center was occupied in protest by 97 Sir George Williams University students.

One student was asked what she knew of the incident.

"I haven't the foggiest idea," she said.

The students were arrested that day and charged with counts of conspiracy to commit arson and to damage property after more than $2 million of computer equipment was smashed and burned.

"Let the niggers burn," was shouted from the streets below, while the protesters, including student leader Rosie Douglas, were cuffed and removed from the Center.

Chris Goyen, a student at Sir George Williams in 1969, remembers seeing the crowds of students outside the Hall Building denouncing the demonstrators.

"That generation decided that it was going to fight battles against the faceless three-piece suits," Goyen said. "The Sir George Williams riot came out of what was happening in the world, the Watts riot, the Black Panthers, the civil rights movements in Europe and the United States."

The incident began in April 1968, when students charged Biology assistant-professor Perry Anderson was racist in his grading methods.In the fall of that same year, a Hearing Committee was formed to hear the charges.

But by January, black students began their occupation because they felt the Committee did not represent them.

The 13-day peaceful occupation ended Feb. 11, when acting principal D. B. Clarke refused to sign a student compromise, including a Hearing Committee clause stating two nominees would be chosen by black students.

The students, both white and black, had been isolated in the Center for almost two weeks and decided to strike.

Goyens remembered seeing the shower of data cards coming from the ninth floor window, littering Mackay St. and de Maisonneuve Blvd..

"A lot of white students thought what those students were doing was total crap," Goyens said. "They were upset that their grades on the computer cards were being destroyed by the demonstrators."

The students demolished the university's computers with axes. An electrical fire then broke out.

Freelance cameraman Ron Hanfield remembers getting a phone call from CTV at about 4 a.m. Feb. 11, 1969. By 6 a.m., he and reporter Peter Kent stood outside the barricaded Center.

"The police had decided they would break down the doors of the Center," said Hanfield, in a telephone interview from his Ontario home. "Then a few minutes later, smoke came pouring out of the doors and along the ceiling."

Police yelled at reporters, telling them to clear the way while firemen tried to rescue the students. Hanfield, then 21, crawled on his hands and knees trying to find the stairs.

"Then I passed out," he said.

Hanfield's footage of the incident won him an honorable mention from the Canadian Radio-Television Telecommunications Commission.

'Few WASPS left in classrooms'

Black community celebrates history

by Eileen Travers

Education and history are the themes of this year's Black History Month in Montreal.

The program co-ordinator for the NDG Black Community Center expects a higher turn out in this month's events.

"Black History Month activities have grown in the last three years," Egien Scotland said. "Everyone is becoming more aware."

Carter G. Woodson, a writer and educator-activist, chose in the late 1800s February to celebrate Black history.

This year, West Hill Academy and Somerled Elementary in NDG, Shadd Academy and Coronation Elementary in Côte des Neiges and Lasalle High School are participating in the Center's events.

Some of the Center's plans include an elementary school history quiz, a high school essay contest, and the screening of the Eyes on the Prize civil rights film series at selected schools.

Mel Hall of the New York Yankees, David Stelton from Detroit and Montreal Expos' Otis Nixon will speak on education, drug abuse and Black awareness. Also tentatively scheduled to speak is Carl Whittaker, Executive Director of the Black Community Council of Quebec, who also teaches Political Science at Concordia University.

"I'd like to bring in Eddie Murphy but that means lots of bucks," Scotland said. His main goal is talking with students and making them proud of being black Canadians.

"I am a black Canadian and I'm proud to say that. But a lot kids see Roots and they get mad and militant," he said.

But Scotland said he can't spread black Canadian history alone; the Montreal School Board has to help out.

"A kid goes to the school library and finds no books on Rosa Parks (the woman who kicked off the Southern U.S. bus boycotts in 1963)," he said. "They feel there is no worth to her since she's not good enough to be in the school's library. Kids pick that up. They feel that they are outsiders, like they don't belong."

Dawson College humanities professor Herman Carter agrees. A native Virginian and a member of the 1960s group Students Non-violent Co-ordinating Committee (SNCC), Carter taught a course on slavery last fall.

"There is a new rise of racism in Montreal," said Carter, a member of Ligue Anti-fasciste Mondiale, a Montreal-based anti-racist group. "I don't even feel safe going home anymore."

"I'm trying to teach my students about our history because they get so little in high-school," Carter said.

Some of his students were shocked to learn that slavery existed in Canada for more than two hundred years and the last Canadian school was desegregated in 1965.

"Only recently I've learned about my Jamaican roots but that comes from my parents, not from school," said one student during a discussion.

A South Shore Protestant School Board teacher said school boards across the country have addressed the demand for a greater minority presence in history and literature, but solutions are inadequate.

"The push towards Black Studies and women's studies programs at school has been positive but to avoid controversy, the school boards have abandoned many of the European classics just because they were written by white males," William Rankin said.

When Rankin graduated from high school in the mid-1960s, he recalls only about 10 per cent of the class being non-white. He said the changing face of Canadian classrooms now calls for new material in the courses.

"If you look in classrooms today, there are very few WASPs left."

Rankin said creating a new curriculum is possible without throwing out the old. He said many history textbooks for kids focus on non-controversial material like geography and agriculture.

"Discussing mountains and valleys doesn't leave you open to charges of racism and sexism," said Rankin, who graduated from McGill in 1972 and has been teaching in the Montreal area for almost 20 years.

There is also the question of censorship, said Rankin, who currently teaches Mathematics and Sciences at Centennial Regional High School in Greenfield Park.

"You can take books like Huckleberry Finn and Judy Blume books off the shelves because they are considered either racist or sexually provocative, but then you're not dealing with the problem," he said.

Rankin said if a child is old enough to experience discrimination, that child is also old enough to learn why. But he said it'll take a new generation of young teachers to buck the system.

Montreal high schools now spend only three per cent of class time studying non-whites in the required 412 Canadian history course.

EDITORIALS

A new order is needed

'Anti-racism' is one of those funny words, like 'anti-poverty' or 'pro-life', that occupies a higher moral ground by sheer definition. After all, is anyone really 'pro-racism', 'pro-poverty', 'anti-life'?

Basic propoganda, but racism in all its endemic forms.

There's a magazine that's been lying around *the Link* offices for several years, providing occasional belly laughs followed by a few moments of sober reflection, disgust, and inevitable smugness.

It's a copy of the March 1950 edition of *Ebony*.

Among tha ads promising "straight hair *always!*" and "lighter skin for *you!*" is a feature heralding the "ten most promising crooners" and a cover story on a singer Herb Jeffries, a man "too light to be Negro and too known to be white." In the letters section, a response to a previous story about interracial relationships includes the belief that "all colored people able to pass for white should do so.

"Why not?" the writer continues. "... As long as the white people are treated better and have more rights , why shouldn't the colored ones who are able to pass do so and get their share?"

Forty one years' distance lends a certain ease to feelings of rigtheousness. But racism today is rarely as obvious as it was in the days of segregated lunch counters and 'Negroes'. Now, comparatively few people speak out in favor of apartheid or espouse racial-superiority views. (Although such phenomena as the rise of unashamed racist David Duke in Louisiana politics, and the skewed theories of the University of Western Ontario Phillip Rushton, do beg the question whether racism has diminished or just been relegated underground). Today it takes considerable effort to root out and expose the systemic racism that underlies all out institutions.

Consider:

A current argument being made in academic circles holds that ethnic and feminist interests are usurping traditional curricula with demands for more time to be spent exploring non-Western, non-European derived subjects and ideas.

Major cultural analyses are published in *Time* and the *New York Times* fretting over the "tribalization" of the art world, where it seems the notion of a "common culture" is rapidly giving way to a kaleidoscope of alternative "ethnic" viewpoints.

Anytime the national news media do a story on the crack problem or on crime in general, blacks and Hispanics are featured almost exclusively as the culprits.

And on, and on, and on. It gets tiresome having to struggle to prove that there is a new reality afoot, and its color is not monochromatic.

The real power to act and spend may still reside with white men, but, according to a recent projection, by the year 2000 it will be the case that only one-third of the general population falls into that category

Radical voices are needed to hasten a new order, to awaken those who do not realize that the power to change lies within their reach, to destroy the legacy of domination and the syndrome of victimization that has for too long been the burden of 'minorities'.

Write a letter instead

Someone doesn't want you to read *the Link*.

That someone dumped last Friday and Saturday as many issues of *the Link* as he/she could find.

That Someone didn't like something in *the Link* and decided that no one else was entitled to read *the Link* because of it.

Of course, *the Link* cannot print an issue that everyone likes or that even all *Link* staffers like — all of the time. We will always be controversial, thought-provoking, annoying, shocking, informative and more — if we are doing our jobs.

We print letters and comments from readers, even negative or critical letters. Readers can let us, and everyone else, know just what they think of *the Link*.

But anyone who decides that no one should see the paper has decided that no one gets to communicate anything. *Link* staff, letter and comment writers, editorial writers and advertisers lose their ability — and right — to communicate because only a few people or even just one person is playing the ultimate censor.

One individual should not be able to control the ideas, thoughts and voices of everyone else who contributes to *the Link* by dumping the paper.

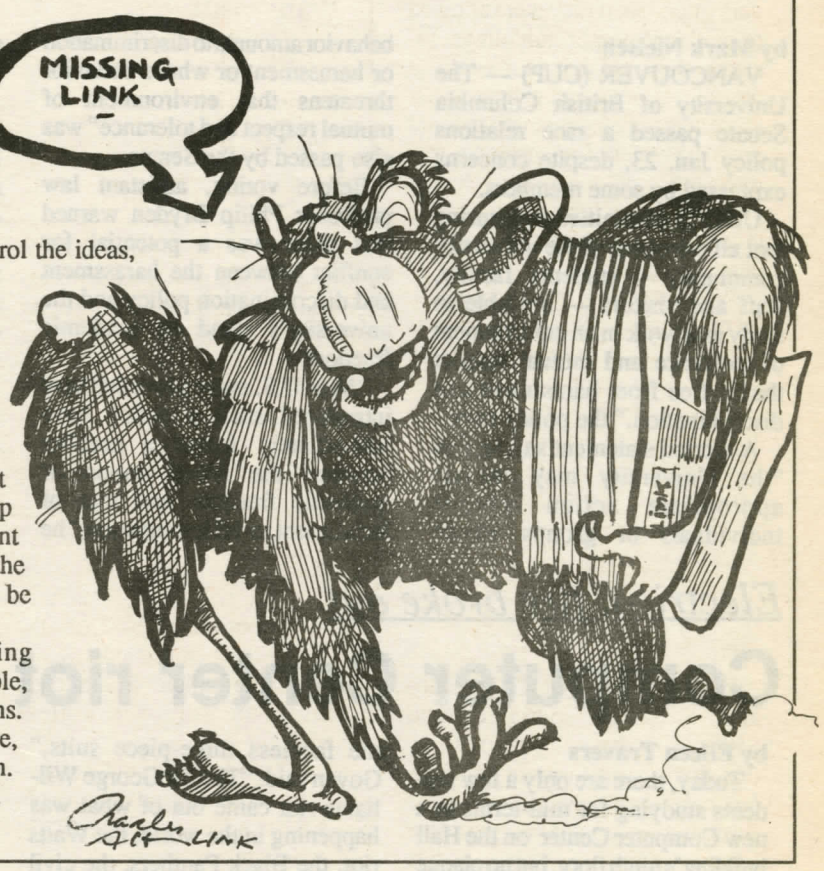
At a time when military types are cenosoring all the information coming out of the Middle East, we should really appreciate freedom of the press.

And appreciation of that freedom has to start early. It is easy to accept a little censorship when all you can see is a relatively insignificant student newspaper. But widen the outlook to the Persian Gulf War and people's lives can be affected drastically.

And that is no exaggeration. Omitting information from the news can, for example, lead to hatred and biases founded on half truths.

So if you're out there, whoever you are, thanks for trying to muzzle us into submission.

It didn't work. The proof is in your hands.



LETTERS

Defending a lost reader

RE: Richard Duarte's letter (*the Link*, Jan. 18)

I am not an avid reader of *the Link*, but I can tolerate paying an extra minimal amount of money to *the Link* as a school forum. There are occasional articles which I can say are professional, or "enlightening" to readers. Although I don't suscribe to many of the 'liberal points of view' of *the Link*, which seems to be an open soapbox for any movement to make its point in graphic detail.

Mr. Duarte, you seem to assume that you are a "professional journalist", but can you tell me why in the professional world of media, we don't ever hear such verbal abuse as you have shown? Do you feel that you have the ability to illustrate and portray your point of view without this "verbal abuse." I don't believe so.

When you say "fuck" and so on, it's nothing new to readers, just as the word "asshole" isn't. Most children in high school know all of these words, if not more, but people tend to mature with age. Unfortunately, it is still a novelty for others.

Attacking Ida Sietzblatt's letter (*the Link*, Jan. 15) was too predictable, and you've obviously just confirmed her opinion of you by attacking her in that manner.

Mr. Duarte, it is not "her heels that are on too tight," but perhaps you should check if you're not wearing something too tight.

I urge all mature students to also demand (as Mr. Rajan Roy has done) that CUSA boycott *the Link*, until we receive a formal apology from Mr. Ricardo Duarte.

Haven

The tragedy of war

Let me begin by stating that I'm not pro-war, I am very anti-American and a very proud Canadian. The direction of the anti-war demonstration is very upsetting to me. Images keep appearing in my mind of what the soldiers feel, every time they hear of a peace demonstration back home. We all know of the tragedy of the Vietnam war veterans and I would hate to see anyone have to go through that again, especially me. To quote a famous philosopher, "To err once is human, to error again is stupid."

Then I remember the stories of when Iraq invaded Kuwait, the stories of soldiers stabbing pregnant women in the abdomen. Picture in your mind if this was your girlfriend or your wife, with your baby. Nobody, but nobody could tell me that they wouldn't be upset, angry and wishing for some type of recourse.

Personally I can't stand how the Americans stick their flag waving nose into everything. To some people the war might be about oil, but to me it is against crimes of inhumanity.

For example, the NATO forces POW's are treated by the Red Cross, the Iraqi force's POWs are placed at strategic points so they can be killed. Unfortunately, the tragedy of war is the casualties stuck in the middle. I really do wish there was another way to stop his atrocities but we have already seen that sanctions do not work. Saddam must be out of power and jailed.

Yes, I agree there are many internal parts of the war which are wrong but its justification is right and I support our Canadian troops.

James Rodgers
Chemistry

Rebuild CUSA!

I was Vice-President (Education) of this year's CUSA executive until December at which time I resigned. This letter is designed to encourage students to vote, and vote informed.

Do not, I repeat, do not vote for anyone running for co-president that does not have any experience. When I say experience I don't mean just reading the fluffy articles and letters like this that appear in our two student papers, I mean some-

LETTERS CONT.

one who has served on an executive recently, and one who knows how student politics works.

There is basically only one thing that stops CUSA from being useful, and that is the useless, shabby, empty, farcical, laughable, piddly collection of thoughts that calls itself the CUSA constitution.

Do not, I repeat do not vote for anyone who is not committed to overhauling, gutting or maybe even scrapping the constitution. No fine tuning, modifying, or tinkering will help that pityful piece of turd. Any of you jokers running for co-president, if you think you can "clean up CUSA" or "get CUSA working," without knowing, hating, defacating upon, despising, the constitution, you should withdraw your names.

In all seriousness, the people running CUSA this year, including Mr. Letovsky, could be doing a very good job, if they were allowed to, and had proper guidelines. Instead, they are handcuffed by a worthless document, and the worst student government structure that I have ever seen. I have seen a few over the course of nine elected executive positions, and more committee meetings that I would care to mention.

Without getting into gross detail, let me bring up a few glaring points about CUSA. In my opinion CUSA should be a student council that provides services for students. The Job Bank is only open for a couple of hours each day, open only at Loyola. This is a joke. Many employers call (try) to use it and many students (try) to use it. If I was on the board, this would be one of my priorities, yet it was overlooked all year.

Did you know that CUSA clubs and societies spend around $100,000 each year? Did you know that there is no formula to figure out how much money they get? Basically a club applies, asks, the finance committee meets to decide who gets how much. This is an arbitrary, judgemental process, that reeks of unfairness and unprofessionalism. There should be a neutral system based on paid members, not on uninformed opinions of a few board members. Obviously I'm leaving out some details, but it's as stupid as it sounds. A club consisting of ten members (clubs aren't allowed to charge for membership so these members could and often are fictional), applies for money to do an event or something and get a lump of money. Where as a group consisting of 50 members (again, who really knows how many) may get half the money depending on the mood or racial or sexual opinion of a few board members (this is not to be considered as an accusation, but only what could easily happen). Finally, the academic associations have as many members as there are registered in the department. In other words, psychology for example outlines their budget for the year, saying they have 1,100 members (example)! Give me a break!! As if more than 100 psych students attend an event at any given time, let alone participate. I'm sorry, but club and association budgeting is frought with poor money control, full of loopholes built-in. Max Thompson, V.P. Liason is attempting to bring some semblance of order to the process, but is being met with stiff resistance. The board could care less, more concerned about Stuart sitting at a meeting, or over last months legal bills, and the wording of the next challenge to the laughable Judicial Board to get a ruling on our meaningless constitution.

Vice-Presidents should be chosen from those elected people, not hired from advertisements. There is a very competent crew of V.P.'s this year, but to do that job is a labour of love, something more than a job. It is largely something that an elected person should do, someone political. If the V.P. positions were clearly laid out in the constitution it would not be so bad, but our job description consist of a few lines. The Board of Directors is like an opposition body. There is no time to have a formal opposition is like an opposition body. There is no time to have a formal oppositon body in student politics. Instead, those "councillors" that are elected and aren't chosen for an executive position should become watchdogs from within. It sould be a team atmosphere, not a "we-they" mentality that exists now under the present structure. This system that I just metioned works very well at other universities, one being Carleton.

I could go on with dozens of examples, but I'm feeling ill as I type. In short, let me say this. CUSA, as a corporation, should be dissolved. The new board members and executive should work for a few months creating a whole new CUSA, based on other university student councils. It is a time consuming process, but must be done. The present system is truly unseless and counter-productive. This is easily the worst constitution I have ever seen.

Vote for someone who knows constitutions (Bo don't know this), someone unafraid to upset the status quo. What they should have is hands-on knowledge, past-experience and most importantly a tecnocratic ability. This must be a year of overhaul, not glamour - vote for someone who sill do the job.

Do not vote on looks, names or personality or anything superfluous. Vote for someone who will turn CUSA upside down.

Ben Farmer

Draw for the Link...or for yourself, maybe.

Contact Charles Altman at the Link at H-649, or call 848-7405. We want your Cartoons, illustrations, weird or otherwise.

Undecided about CUSACORP

In response to the article printed in *the Link* (Feb. 1) I have to say one thing: You don't know what you want, and you'll see why at the end of this letter, we can see how much CUSACORP was attacked in the against article, and as for the article supporting the fee don't rush to say that you quoted CUSACORP pamphlets or campaigners 'cause we know) but your facts in your article 'against' are wrong.

CUSACORP is not always funded by CUSA. The way CUSA works is they give money only when there is enough to go around. And they give money to CUSACORP only when they run a deficit . . . in the form of a loan. Unfortunately CUSACORP didn't get a fee this year because CUSA preferred to have a rock concert and with the aid of the Board of Directors, preferred to spend $40,000 on legal fees, instead of offering something to students besides an upset stomach and a headache.

You see, ladies and gentlemen of *the Link*, you get a fee (20 cents or so, I think, per credit?) no matter what. CUSACORP doesn't and they want to, because they can't afford another CUSA funds mismanagement.

If you don't want to pay a quarter per credit, which amounts to $7.50 for a full-time student, which these days for most people is nothing i.e. a movie without popcorn, three hours downtown parking (no I don't own a car), 15 video games or two-and-a-half beers in a downtown bar to upgrade your (because they are yours) student facilities, then either you don't want them upgraded or you do but don't want to pay for it.

If you don't want to upgrade 'em, fine. Sit on those uncomfortable chairs, as you call them, and do your homework on those wobbly tables till they deteriorate. And when they do, sit on the floor 'cause CUSACORP won't have the money to fix 'em (much less buy 'em new).

However if you do, but don't want to pay for it, then besides being selfish you're gonna have to pay one dollar at the door at Reggie's and buy your beer for three. And that's not all. Your muffin's gonna cost a buck instead of eighty cents next time you go to Mugshots, and your coffee 90 cents instead of 75.

But if I know you, you'll come back saying how expensive CUSACORP is . . . (See . . . you don't know what you want).

Panayiotis Peter Vogopoulos
Engineering

Long distance support

Even here in Tokyo, I've heard about the Concordia elections.

While in university I served three years as Student Union president at the University of New Brunswick. During that time, I had the pleasure of working with some of the brightest and most dedicated people in the Canadian student movement.

Politics is, at every level, filled with more than its fair share of people seeking personal gain. However, student politics is by its nature (low pay, long hours, little power) a field that sometimes reveals the very best in people. The self-sacrifice shown by 23 students at the University of Moncton, expelled in 1981 for peacefully opposing tuition hikes, is one such example.

The hardship endured by the University of British Columbia graduate students association when the university seized their student centre in 1984 is another. Such events, as unwelcome as they may be, do serve one very useful function in the student movement – they separate the "wheat from the chaff." No politico interested in his resume will risk his reputation for his student association. No opportunist obsessed with her "career" will risk fighting a real battle for the rights of students in society. No one who lacks dedication will support a noble cause agaist the inflexible establishment. Those people who do stand up for such causes are few, and far between.

In 1986, the University of New Brunswick locked out its elected student government replacing it with an appointed committee. Defenders of the democratic government were suspended, barred from campus, or expelled. The student radio station was silenced, students on the University Board of Governors were ejected, and clubs which supported their government were refused funding. In the midst of this battle, an 18-year-old student from the women's residence system volunteered her help. That student was Lana Grimes.

In the following months, Lana took a leading role defending the democratic student government, a government to which she had not yet even been elected, and in which she had no vested interest. She spearheaded legal challenges to the lockout, organized elections and rallied students. In the end, the student governors were ordered reinstated, and the New Brunswick Court of Appeal made a landmark finding that the university takeover was unlawful. Lana Grimes' selfless efforts, strength, and honesty were a beacon which led our union through very dark times.

I know that it is sometimes unwise to ask people to go to the polls to vote for a candidate who they do not personally know. Instead, may I just say that were I a student at Concordia University, I would consider it my good fortune to be able to vote in a Co-Presidential election in which Lana Grimes was standing as a candidate.

John Bosnitch

The Link **welcomes comments, opinion pieces and letters to the editor. Submissions should not exceed 400 words and may be edited for grammar, length and spelling. All submissions must be typed, double-spaced and signed, and must include a telephone number for varification.**

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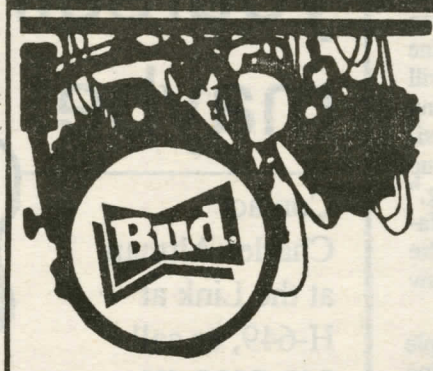

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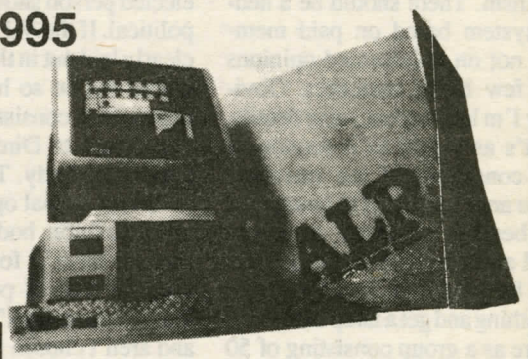

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Minority taxi drivers take business into their own hands

Steering into a new direction

by Gail Shannon

Every day, drivers for Métro-Montréal Taxi pull up to the Casse-Croûte L'Amical on Bellechasse St. in northeast Montreal for a $5 Haïtian lunch special and a little televised soccer.

Upstairs, company vice-president Jean Lebrun-Dyer sits in the windowless office, his hands restive on the desk blotter. As he speaks about his three and a half year old company, the Haïtian-born Lebrun-Dyer's gaze is steady and grave.

"Most of the drivers for Métro are Haïtian," he says, "but the company is open to all. It is not a question of a ghetto."

Since allegations of racial discrimination rocked the Montreal taxi industry in the late 70s and early 80s, some minority drivers are taking the business into their own hands.

There are 60 out of 90 Haïtian drivers working for Métro-Montréal. Only three of the remaining 30 drivers are white, he says. But Métro isn't preventing more from joining the company, he emphasizes.

Out of about 34,000 Haïtians in the Montreal area, 800 drive cabs. More than half of those drivers own their cars and hold permits. Haïtians form the majority of blacks in the industry of 10,500 drivers who work on 4,600 permits.

A 1983 inquiry by the Quebec Human Rights Commission into allegations of racism in the Montreal taxi industry confirmed the validity of those claims, especially with regard to Haïtians. Some taxi companies and associations were found guilty of discriminatory practices against their Haïtian drivers.

For example, if a customer called in demanding a white driver, dispatchers from several companies sometimes broke the policy of giving the call to the first driver in line if that driver was black.

According to the inquiry report, some companies laid off their black drivers, blaming them for the loss of contracts on certain stands, or white drivers quit to join the companies who hired only white drivers. Taxi companies typically blamed their discriminatory behavior on customer demand.

The first in line

Every one interviewed, from administrators to several drivers of different nationalities in the taxi industry, say that today the first driver in line always serves to customer. Offending companies gave internal directives to their dispatchers to advise discriminatory customers their call would be directed to the first driver in line.

But, according to a 1983 survey by the Université de Montréal on customer behavior toward black taxi drivers, 22 per cent of the respondents hesitated to get into a cab driven by a black, while 6.9 per cent refused to get in.

All the cab drivers interviewed concur that discrimination against black drivers is abating, but still exists.

At the taxi stand outside the Voyageur bus depot, the cab drivers idle their cars between fares, inching them forward to the head of the line.

At first wary to speak, a Haïtian driver who would not give his name, acknowledges a "very big improvement" with regard to lessening discrimination against his minority group. Even so, customer practices such as breaking with the line and choosing a non-black drivers persist, he says. What is new in the last few years is that there is less friction between drivers as a result, the driver adds.

Nevertheless, his voice betrays a fierce pride and a bitter — if philosophical — resignation.

"Racism always exists," continues the driver, who moved here from Haïti 20 years ago to work in the manufacturing sector. "A customer comes out that door (of Voyageur) with all his racial attitudes. I couldn't care less if he picks a white driver."

One white cab owner, in the business 43 years, agrees that discrimination, though less prevalent, still exists. He cites as examples the behavior he observes towards the two Haïtian drivers who work the same stand he does in N.D.G..

"People cross the street to wait for a black driver to leave the head of the line," said the driver for Diamond Taxi, "and I've seen the black drivers come back 'no load' from a call they were sent on." This means the caller refused to answer the door.

This negative customer behavior is precisely what the five founders of Métro-Montréal sought to combat, wrote its vice-president Lebrun-Dyer last June in the weekly Haïtian newspaper *L'Objectif*. His two-part article, "les Haïtiens dans l'industrie du taxi," marked the third anniversary of the company.

> ***"People cross the street to wait for a black driver to leave the head of the line"***

"Our drivers have less on-the-job stress. They don't worry when they ring (the customer's) bell because they've gone to pick up a friend," wrote Lebrun-Dyer.

Speaking in his small office, Lebrun-Dyer says the 1983 inquiry by the Quebec Human Rights Commission hasn't really changed things for Haïtian taxi drivers — the creation of Métro-Montréal has.

The very existence of the company is excellent P.R. and therefore good for business, explains the vice-president.

Lebrun-Dyer is careful to emphasize that the company wasn't simply formed because of racist attitudes, but also for monetary reasons.

Haïtians began to enter the Montreal taxi industry in large numbers after losing their manufacturing jobs in the recession of the mid-70s. By 1978, there were 300 Haïtians driving cabs in Montreal, and by 1983 there were 800 — the same number there are today.

The entry of this minority into the Montreal taxi industry coincided with a serious economic crisis, which fostered a climate of ferocious competition between drivers.

Compounding the problem was a glut of taxi permits issued for Expo 67 and the 1976 Olympics. In comparison, Toronto had 2,000 fewer taxis in 1976 for a greater population than Montreal.

Lebrun-Dyer speaks with surprising equanimity about the discrimination his colleagues endured at the hands of the taxi industry and its users.

"It was a kind of shock, I understand the resistance," he says of the sudden influx of Haïtians into the industry in the mid-70s.

PHOTO BY DAVID VAS

Downstairs, at the Casse-Croûte L' Amical, the drivers finish lunch and file out of their cars. Its patrons today are mainly Haïtian Métro-Montréal drivers.

Pierre Roosevelt, the owner of L'Amical and one of the co-founders of Metro, sees the problems faced by Haïtian taxi drivers in economic terms.

Clearly, economic strength is the message exhorted by Lebrun-Dyer in *L'Objectif* when he urged the Haïtian drivers to stick with Métro-Montréal.

Across town in a luxury Westmount high-rise, the office of the Iranian-owned Atlas Taxi Inc is tucked in among companies of investors, architects, and psychologists.

The two and a half year old company is owned by five shareholders — all Iranian drivers for the company. The company is open to all who wish to join.

Discrimination not going away

Bahman Kadkhodaei, a former shareholder, drives a taxi six days a week and sometimes works as a weekend dispatcher. On a Saturday, he speaks about the company in brief snatches as he single-handedly tracks calls and drivers through a maze of static he records on a flow sheet. It's a rare moment when the phone buttons aren't lit up like fireflies.

Kadkhodaei points to the company growth chart stuck to the wall. It has a persistent climb: In less than three years, Atlas has grown to about 120 cars from 35.

He has encountered discrimination and contends, unlike the Haïtians, that it is not diminishing. More than once he has been told to go back to his own country. Like the owners of Métro Montréal, he says the very existence of the company is important. Customers know the company is owned by Iranians, he says.

Mohammed Reza is a 28-year-old driver for Atlas, who along with his brother, was a founding shareholder in the company. Although he has heard felllow Iranian drivers complain of discrimination by dispatchers, Reza says the creation of Atlas has changed that.

The former office worker says this company provides him with a foothold in a new land.

"I'm more confident in this company," says Reza, giving up his place in the taxi line as he spoke at his stand near the Vendôme Métro. "I have a lot of friends; it's like a family. If my car breaks down at 3 a.m. in the north end, friends from the company come to help me."

Unfair exam

But Reza is critical of the Montreal Urban Community Taxi Bureau, which administers exams and permits to taxi driver applicants. He says it doesn't provide newcomers with enough information about the city and gives applicants like himself "a hard time." He passed the exam after a few tries.

The driver, who has been in Canada for five years, recalls his awkward dependence on customers for directions even after passing the exam.

"The test is a good test," says Claude St. Onge, the administrator of the Montreal Taxi Bureau. "After six months to one year on the street, anybody will know the city."

However, St. Onge says, a three-day in-class component would be of help to newcomers.

At the Montreal Taxi League, an agglomeration of 50 per cent of Quebec's taxi owners, vice-president André Boulanger says he is concerned about bringing professional standards to the industry and with changing the public image of cab driver as "bum".

Boulanger believes the buy-back plan — in operation from 1985 until last November — has improved the drivers' self-image and the public's image of the industry. For the five-year period, permit owners agreed to pay $1,000 annually into a fund with a trust compamy, which then bought the permits.

Working with the provincial government, the Montreal Taxi League has effectively removed 1,200 cabs from Montreal streets. This means fewer taxis are making more money — money that goes towards needed repairs. Driver morale is up and so is customer satisfaction, Boulanger claims.

When asked about the problems of newly arrived immigrants working in the Montreal taxi industry, Boulanger takes the long view.

"In the 50s when the Hungarians and Poles arrived, people didn't want to get into their cabs," says Boulanger. " In the 60s it was the same with the Italians. In the 70s it was the Haïtians. But now they've been here 15 years and they're well-integrated. Since the 80s it's been the Arabs. It takes a generation (to assimilate)."

It may take a generation, but looking back, Mohammed Reza says he would have been grateful for any assistance, even for a few in-class days of instruction by the taxi bureau.

Hair's to Black empowerment

by amuna akinyi

America's first female millionaire, Madame C.J. Walker, a hair care specialist of African descent, would be proud to see the success of Montreal hair salons like Dazzl Coiffure and Ebony and Ivory, both of which are fully owned, managed and supported by people of Afrikan descent.

Ebony and Ivory, located at the corner of Greene and St. Antoine in Little Burgundy, attracts a young black clientele who follow their traditional African ancestors by decorating their hair in styles ranging from lines, pyramids, Nefertiti style, the Motherland or their favorite slogan, while those who are less courageous can opt for the conventional box cut.

Whether your hair be nappy or straight Tony, Scotty, Sylvan or Trevor can give you service with a smile.

One customer, Ms. Vaughn, said she's not sure if Ebony and Ivory is the salon where her son usually gets his hair done, but he needed a cut so she gave it a try.

"His father usually takes him (for a haircut), but I decided to bring him today. I'm not sure if this is the same shop that my son usually goes to but it's a black business so I decided to come in and support it."

The salon's three young Afrikan owners, Trevor Williams, Dean Smith, and Kennedy Jackson, decided they wanted their own business and seeing a void in the black hair care business, decided to fill it. And they have by advertising both on community radio and in community papers, establishing an ever growing clientele.

Despite their success, getting the project off the ground wasn't easy.

Former point guard for the Dawson Blues basketball team, Trevor Williams, said "I couldn't get a loan from the white man so I became self-reliant and was forced to dig into the pockets of the community that raised me."

Williams says the salon is only a stepping stone to other business opportunities. His primary interest is to open up an annual basketball camp to give players the chance to excel, but only when he's saved enough money.

Another similar salon, Dazzl Coiffure located at the corner of Decarie Blvd. and Queen Mary, has been the launching pad for many people now doing hair in Montreal's Afrikan community.

Dazzl's owner, Tony Newton, has been in the hair business for more than twelve years, but he's had had Dazzl for only six. Previously, Newton was doing "Black hair" for his customers in a white shop, but decided he rather work for himself instead of someone else.

"While working at the white shops I had established a Black clientele and I knew everything else would follow. Now with luck and chance it has been good," he said.

Eryline, Andre and Jackie, all three experienced hair care professionals, make Dazzl a comfortable and enjoyable experience. The shop itself resembles a movie studio with bright lights, large pictures, beautiful plants, and interesting conversation interrupted only by the Carribean music playing in the background on McGill CKUT radio station.

And customers like Michline Fareau appreciate these added touches.

"I used to go to him (Tony) before he was at this location. I have been coming to him for twelve years, every week. I am very happy with the service and the atmosphere so I am willing to follow him around," she said.

Loyal six year patron Anne-Marie Lewis agrees.

"There is good service, and they keep me up to date with what is going on in our community."

Both Dazzl Coiffure and Ebony and Ivory understand the need to maintain links with their community, accounting for their specific location in areas with large Afrikan populations.

Dazzl keeps in touch with the people in their area of town by listening for upcoming community events on the radio and passing it on and also by providing magazines such as Ebony to inform people of events and other developments of their brothers and sisters across the border.

Ebony and Ivory is equipped with a video machine showing Afrocentric videos, while also selling posters and t-shirts to get the message out.

Newton realizes the need for black people to empower themselves.

"The call should be made for black people who do hair to get together and build and stop working against each other," he said adding, "there's enough clientele to go around."

AFRIKAN

I think of you

by Malik McCall

Powerful Black Expression, Powerful Black Hope, Powerful Black Antiquity, in all accordance to how I feel right now.

We, as Afrikan-Canadians, should educate ourselves and build a foundation of love, trust, and understanding that will eclipse into Powerful Black Unity.

We should define ourselves, create for ourselves, speak for ourselves. Instead of being defined, created and spoken for by others.

Eurocentric Bullshit, genocide, oppression, ugly words that made Malcolm, Martin, and Medgar — martyrs.

One Belief, One Idea, to become equally respected from all colors, creeds, and walks of life.

I think of Martin as a burning flame that will never die Essentiaally for me. And for others who are caressing Hope and scratching Hatred.

'Make connections with the oppressed': D

NEGRO
COLORED
BLACK
AFRO-CANADIAN
AFRICAN-CANADIAN
AFRIKAN

by amuna akinyi

"We must learn to make connections with oppressed people in the world," said Afrikan-American activist Angela Yvonne Davis addressing a crowd of over fifteen hundred people at the University of Toronto's Convocation Hall on January 17.

Angela Davis began by stressing the significance of 1992 and how it represents five hundred years of genocide and exploitation of people of color in the Americas.

Davis said language is being manipulated to illustrate the connection between aggression in the Middle East and racist aggression here, citing words such as tomahawk missile and apache helicopter as examples of reinforcing the connection between Native people and war.

"Language is being used in an inflammatory manner to make this racist, misogynistic, classist war, a spectacle. We all have seen that news caption'"Showdown in the Gulf'," she said.

Davis said she's also noticed an increase in the involvement of people of color in the anti-war movement.

"I remember being one of a few colored persons rallying against the Viet Nam War in the 60's and on Tuesday (Jan. 15) I was involved in a rally which was held in our Afrikan-American, and Hispanic communities and there were so many people that we were able to shut down the San Francisco Bay Bridge," she said indicating the strata this war has reached.

RACIST WAR

But Davis said those who are being recruited by the army usually belong to low socio-economic groups, with Afrikan-Americans highly overrepresented due to their limited options.

"If they do not join the army they become criminalized," she said, noting that 25 per cent of of Afrikan-American men are in jail, further explaining that they're not neccessarily criminal, but are rather victims of a system designed to put them behind bars.

Davis also explored the pseudo-equality of a war in which women are being sent off to battle for the first time.

"Forty-four per cent of the women in the army are Afrikan-American, " she said.

Davis warned that women shouldn't be duped into believing this false equality.

For true equality to exist "not only should women not have to wield weapons to kill other people, men should not have to either," she said adding that "if we can see how the Gulf War is sexist and racist, then we must also be able to see this in the war waged against the Mohawks."

The evening began with Afrikan-Canadian writer Dionne Brand calling upon the audience to try to understand the war's implications for Afrikan-Americans, who represent only 11 per cent of the U.S. population, but 30 per cent of the armed forces.

While the mere mention of war causes the minds of many to think of the Gulf, we must also remember the battle of the native people that took place this past summer at Oka.

Native activists Joe Lion and Laura Nielson did not mince words while urging people to use their brains when dealing with Native people.

"We welcomed you, taught you to sit, pray, eat and govern yourselves... and in return you deal with us emotionally. Why can't you learn to use your brain too. We are people," she said.

HERITAGE

u ...

I think of Querston, Quentin, Timmy, Akaghi, Sister Amuna, Khadejha, David, Lesley, Liz, George, Cathy, Courtney, Malcolm, Derrick, Allan, Arabella, Nova, Nyree, Sarah Vaughn (god rest her soul), Dinah Washington, Maya Angelou, Leontyne Price, Coretta Scott King, My Brothers and Sisters who are fighting in the Middle East (god protect their souls), my brothers and sisters who are being killed daily in Soweto, Johane, Anthony Griffin (G.R.H.S.), Melba Moore and the Negro National Anthem (Lift Every Voice and Sing), its writer of course Weldon Johnson, Nat King Cole, Dexter Gordon, Billie Holiday, Brian, my brothers and sisters who are being erased from society by..., Malik, Stephany, Aleko-bu-Ian (Africa), All the wondrous and rewarding lives of children killed daily in drug wars, sneaker wars and identity wars, Stephen Biko and the Beat goes on.....

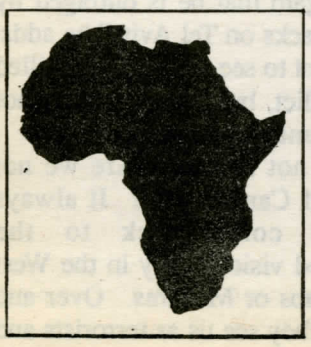
To all who have fought and died for equality and peace throughout the world.

I Thank You,
I Think of You,
I Live for You.

"BLACK" PERCEPTION

Davis

Kanesatake's Ellen Gabriel con-ued along these lines making it ar that Canada puts economic ncerns ahead of people.
Gabriel told the crowd that noth- has changed, saying "this pa-rchal government is refraining n respecting our matriarchal ernment. They must understand if there is not peace for native ple then there will not be peace non-natives."



Yo! Canada

by Paula Stewart

"O Canada, our home and native land, true..." hey, wait a cotton picking ... ah,...wait a minute "home and native land?"

Hmmm. Maybe we should change that to, "Our home and stolen land" or better still, "Our home, where is my land?" Hey, come on now, it is 1991, we have to start asking ourselves some questions!

Anyhow, February is just around the corner and it doesn't have to mean thigh high snow mounds, icy handshakes and twelve layers of thermal underwear, in fact to many it means just the opposite, why?

February is Black History Month and for people around the globe, it is the warmest month of the year. Next month we will be celebrating the contributions that people of color have made and continue to make, throughout North America and the World. People such as Rosa Parks, Ruth First, booker T. Washington and Dr. George Washington Carver who supported Black people against all odds and stood up for what they believed in, despite the violent repercussions.

There is more to Black history than Martin Luther King Jr. and Malcolm X, though I do not want to underrate their obvious influence on society, then and now.

We don't only have a history of pain and suffering. This is the aspect of our history that we drill into our minds so that we can guard ourselves against discrimination and humiliation, and sometimes this is the history that we deny because the sorrow is so torturous that it makes us feel dead inside.

In our weakest moments, the dismal reality of our history may even convince us that we have no hope as a people.

We couldn't have a Black History Month unless there was something to celebrate, right?

We have survived. We have survived despite the name-calling, despite the whites only signs, the KKK cross burnings, the backwhippings and the lynchings. We have survived.

Black History Month is not about wallowing in self-pity, it is about recognizing our power as men and women of color and using our history as a source of inspiration and optimism.

Our history has no limits, as we have left our mark in every field that we have put our minds and souls into. Looking to our history, we can learn that complacency leads to disaster and dependency.

The moment we get too satisfied with the bones the media throws us, we tell ourselves that we don't deserve meat.

Must we wait for a tragedy to occur before we recognize the importance of supporting one another? Does it take a Carifete to get us to reunite in joyous celebration? I hope not... my hips are still killing me from the last one... I'll never have children. Anyhow, why should we wait for others to designate a time for us to display our Black pride?

Don't be afraid of your freedom. Black history is for anyone and everyone who wants it.

Hopefully we can look to the past and resolve to take a more active role in correcting the injustices that are happening to people of color now throughout the world.

Well, maybe you are not ready to be too verbal about your opinions. You may be saying to yourself, "I'm not a racist, I'm kind to everyone I meet, I have nothing to worry about." The world needs more people like you.

There are countless organizations that need your support, some of them are right here at Concordia. The Black Women's Coalition, AKA-X (Also Known as X), The Caribbean Students' Union, The African Students' Union, Concordia Students Against Apartheid and the list goes on.

Everyone has some talents that they can share, what are you waiting for? Get up off your laurels and move to the rhythm.

Good luck and may you all have the most joyous Black History Month—or year, ever!

Wrath of Khan

by Le-roy Uhuru

Minister Louis Farrakhan, leader of the Nation of Islam, came to speak at Joe Louis Arena in Detroit. The topic for the day was "STOP THE KILLING." This talk ended a weekend of workshops at this years' Savior's Day conference for the Nation of Islam. Savior's Day commemorates the 93rd anniversary of the birth of the Honorable Elijah Muhammed.

A MESSAGE FOR BUSH

"(George) Bush has planned the death of the Black Nation through drugs, violence and propaganda," Farrakhan said. "Bush is not our friend." The government plans unemployment to have Black youth join the army to be what they can never be in society.

"Sixty-five percent of the soldiers in the Gulf are Black men and women. This war is for the greed in Saudi Arabia. America does not care about the death of black people in a war.

"Send your own sons," was Farrakhan's message to Bush. "America's using everyone but the privileged class to fight a war they have no interest in fighting.

NOTHING WAS RIGHT UNLESS IT WAS WHITE

"We didn't think nothing was right unless it was white," Farrakhan said. "Black people didn't believe in themselves, and still don't. For something to work, there has to be a white person connected to it somehow.

"Nothing all Black can function properly or it won't work," is the attitude many Africans have of each other.

In finding the origin of this attitude Farrakhan said "That's not our sickness imposed upon us. " We learned this attitude as part of the education we received from our slave masters.

"White people gave you the Bible to make you a slave to White supremacy... He gave you a White Jesus," he said.

Our education in a White society is not a whole education. Our hating ourselves is not a product of ourselves, but a product of White Supremacy.

As Sister Tineta Muhammed, wife of the late Elijah Muhammed stated "the killing will stop when the killer is bound and put into chains." Farrakhan furthered this idea with the concept that, we are not free if our slavemasters are our educators.

For example, if we are, "out of slavery," we do not turn around and have our "sirs" and "madames" be the ones that we now learn from. We don't beg them to push us into their society.

The fact of being slaves, and knowing how they feel about us, is proof their place for us, in an integrated society, isn't going to be that of any rewarding positions (remember Canada had slavery too).

A community under fire

Muslims face the spectre of racial intolerence.

by Matthew Pavelich

Every Friday night, 10 to 15 men gather for prayer and study of the Koran, Islam's holy book, at the Muslim Community of Quebec's (MCQ) home in Notre Dame de Grâce.

But this Friday their discussions were overshadowed by the Persian Gulf War — by their anguish at the bombing of "Arab brothers and sisters" and the negative images of Muslims they say is pervasive in their adopted country.

"I'm neither Palestinian nor Iraqi," says Nigerian-born Ridwan Yusuf, the MCQ's imam, or spiritual leader. "I'm not an Arab. Most Muslims aren't. But when we know other Muslims are being killed, we are all concerned. We can't tolerate this war."

The sign outside Yusuf's mosque has been removed and a security guard has been posted outside the adjacent school. Attacks on mosques in the United States and Britain have made local Muslims jittery.

"People are equating Islam with Saddam Hussein," Yusuf says. "He may use the word Islam, but that doesn't make him a good Muslim. His actions can't be generalized to condemn us all. The image of terrorists must stop."

Iraqi-born Amer Al-Roubaie, an economic researcher at McGill University, lately spends most of his time fielding questions from curious MCQ callers.

"It seems as if the media hasn't wanted to tell the truth," says the active MCQ volunteer. "Now, when reporters call here, they're surprised by the responses to their questions.

"They discover that we are all created by the same God. There is no compulsion in Islam. Islam must be chosen freely. It really is a religion of peace. Then they ask: 'Why hasn't anybody told us these things before?'"

Al-Roubaie says Islam is often confused with cultural traits or habits of Middle Eastern rulers.

"Islam has become a focus in the conflict," he adds. "But a line must be drawn. Muslims are on both sides. So much that isn't Islam is attributed to it.

"In (Saudi) Arabia they don't allow their women to drive cars, for example. Sure, they can drive camels. The rulers say Islam is the reason. Yet in Egypt and other Arab places we see women behind the wheel. It's cultural."

> "Islam just isn't taught. There's no exposure to the religion or the many people who live it."

Al-Roubaie blames the educational system for the lack of sensitivity toward Islam and its followers.

"Islam just isn't taught," he says. "There's no exposure to the religion or the many people who live it. Something should be done in the schools. Then maybe there wouldn't be all this suspicion."

Al-Roubaie, who has lived peacefully in Montreal for 17 years, has experienced the suspicion from Canadian officiels — for both his religion and country of origin, Iraq.

Canadian Security Intelligence Service (CSIS) officials recently paid him a visit.

"They came to me as if I'm some sort of security risk to Canadian society, which I am not," he says. "I have been in this country for many years. I have travelled it from coast to coast.

"I am a proud Canadian. Why look at me in that way now? Our society is supposed to be based on equality. It's very frustrating. Why would they call me?"

Al-Roubaie is one of more than 60 Arabs reported by the Canadian Arab Coalition to have complained of fear and frustration caused by CSIS interviews.

Meanwhile, across town, a spokesperson for the recently-formed Arab Coalition of Montreal (ACM) says Canadian political leaders are doing little to reassure community members.

"Nobody has come to interrogate me," says Abdul Malik, who is earning his doctorate in aerospace and aerodynamics at McGill. "Maybe it's because I am so open. No secrets. But we never receive any calls of condolence for the calamities in the Middle East either.

"Civilians, little children are being killed in this conflict. Not just military personnel but ordinary Arabs."

Malik, also the president of the Canada-wide General Union of Palestinian Students, says other communities can expect more sympathy from the Canadian government.

Federal Multiculturalism Minister Gerry Weiner appeared at a synagogue rally here Jan. 20 in support of Israel.

"Prime Minister Mulroney said over and over again that he is outraged by the Iraqi attacks on Tel Aviv," he adds. "I don't want to see a single Jew killed in this conflict, but it's frustrating not to get the same consideration.

"Are we not human? Are we not now part of Canada, too? It always seems to come back to the dehumanized vision many in the West have of Arabs or Muslims. Over and over again they see us as terrorists and

CSIS targets Arab students

by Heidi Modro

(CUP) — Some Arab-Canadian students involved in the anti- war movement are becoming the target of harassment and intimidation by the country's secret police, the Canadian Arab Federation says.

A handful of Arab-Canadian students who have participated in peace demonstrations protesting Canada's involvement in the Gulf war have been photographed by agents of the Canadian Security Intelligence Service (CSIS), said James Kafieh, president of the Canadian Arab federation.

The agents are then circulating the pictures among members of the Arab community for identification, he added.

Kafieh said CSIS's tactics aim to intimidate Arab-Canadian students into not expressing their opposition to the war.

"There have been a handful of cases in Toronto," he said. "It seems to be becoming standard practice that if an Arab Canadian demonstrates against the war, his basic human right to express an opinion is sure to be challenged by Canadian security agents."

Kafieh said that in the past two weeks his organization has received complaints from some 30 Arab-Canadians about CSIS agents approaching them for information.

"In one case, CSIS agents stayed in the home of one person for six hours to conduct an interview," Kafieh said.

Apparently many of the agents have been watching too many spy films.

"They actually call people up and tell them that to meet them at a certain time and place and to bring no one with them," Kafieh said. "What movie do they think they're starring in?"

The federation has published a pamphlet entitled "When CSIS calls" which advises Arab-Canadians on what to do if they're approached by CSIS.

"Many people don't know that they don't have to reveal anything if they don't want to and that they have a right to a lawyer," he said.

CSIS was created in 1984 to take over the RCMP's much- maligned domestic surveillance operations. It comes under the jurisdiction of the Solicitor General and is subject to the different review committees.

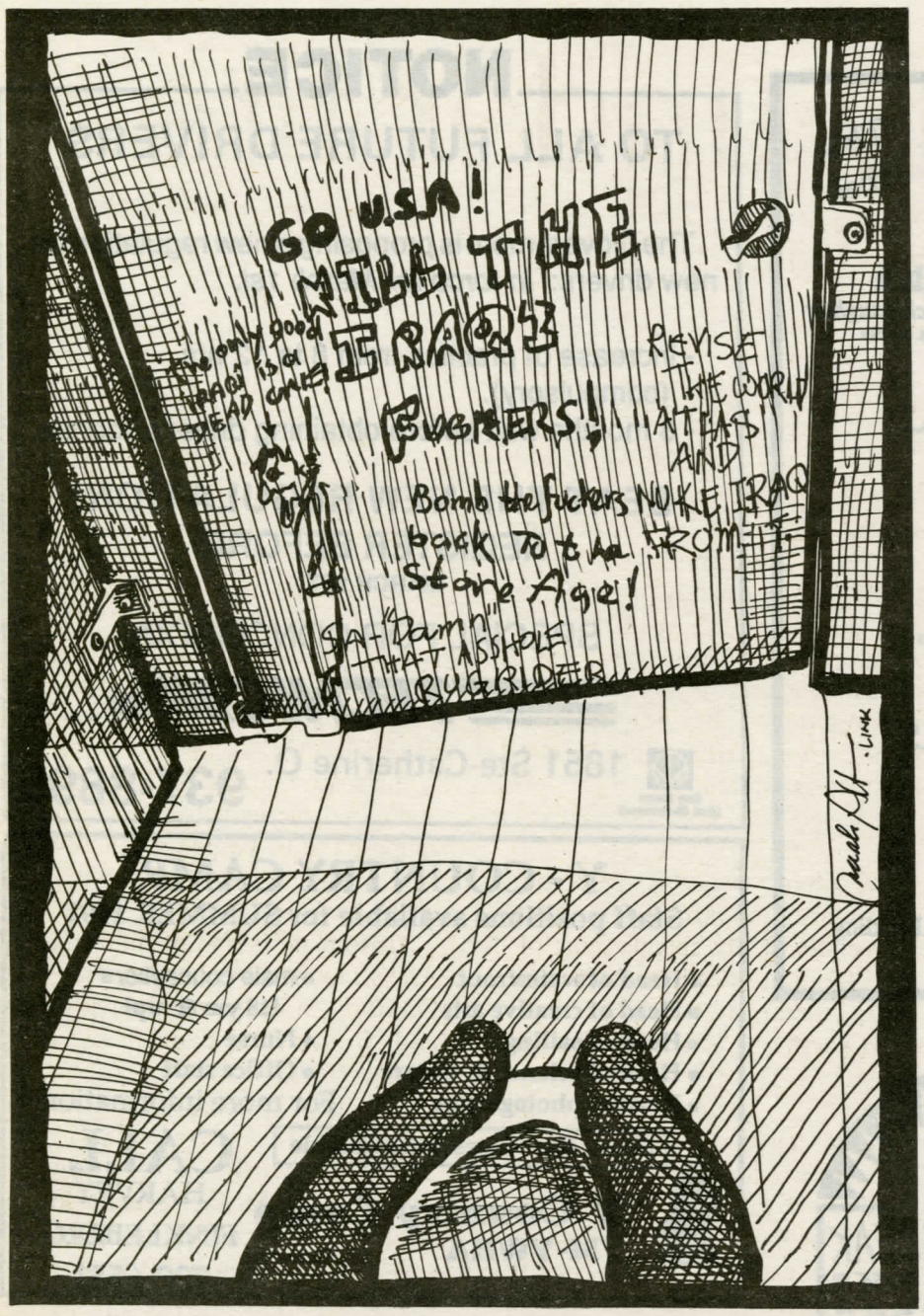
In response to complaints, Liberal MP John Nunziata has asked that the Solicitor General Pierre Cadieux appear in front of the Justice and Sollicitor General Committee.

"Our principal concern is that CSIS's questioning of Arab-Canadians may be based on their ethnic origin rather than on any real suspicion that they may be engaged in illegal activities," said David Pratt, an aide to Nunziata.

"If the questioning is based on a person's ethnic origin then what they're doing is not allowed by the CSIS act."

Kafieh also said that Iraqies living in the country on student visas are also getting CSIS visits.

"We've gotten reports that these students are being questioned by CSIS about their stance on the war," he said.



savages. Not worthy of the same consideration as others."

The ACM recently sent a letter to Mulroney asking him to push for a ceasefire in the Gulf War.

The letter also condemned Iraq's invasion and occupation of Kuwait, but accused Mulroney of "unequal treatment of Arab and Israeli peoples" when he criticised the Iraqi missile attacks on Tel Aviv, but not the killing of 18 Palestinians at the Temple Mount in Jerusalem last October.

"Do we have to have oil in Palestine for the West to care for us?" asks Malik. "Sooner or later I think the Canadian people will have to question the double standards of their government."

Malik, a Palestinian from the West Bank, has family scattered throughout the Middle East.

"I have uncles in Jordan and Kuwait," he says. "My sister lives in Dhahran, (Saudi) Arabia. We were forced out of Palestine by Israel. We were forced to look for a better life. Now, so much of my family is threatened by war again.

"It seems as if the Palestinians are always victims. Is this justice?"

Malik says it is his vision of Canada as a peace-loving nation that leads to much of his disappointment.

"When we chose this country we still couldn't forget our homeland," he explains. "But part of the reason we chose this country is because of its reputation for peace and understanding.

"It seems as if the Palestinians are always victims. Is this justice?"

"It just seems like a shame that Canada has followed the U.S. into the war. Some Canadians continue to ignore Palestine. Then they are suspicious of us when we immigrate here.

"We don't want to isolate ourselves from the rest of Canadian society. We don't want Canadian soldiers to die in the Gulf either. We oppose war as proud Canadians not just as Arabs or Muslims."

MCQ's Al-Roubaie agrees with Malik.

"The last thing we want to do is build fences around ourselves," he says. "We need and want to integrate into the Quebec and Canadian societies. We want to learn the languages and respect Canadian customs and laws. That's part of what our centre is all about.

"We just wish people would learn a little more about us."

Racism in the halls

by Matt Hays

"DEATH TO IRAQ" read the graffiti Concordia student Eva Madden came across last week.

"I was shocked," said Madden of the scrawl located in the Visual Arts Building. "This grafitti wasn't in the bathroom, where you might expect it, it was in the hallways, written several times."

Madden and her friends took it upon themselves to remove the graffiti they considered offensive.

"It was quite difficult to get off, and as we were scrubbing it, someone came by and told us there was more upstairs. I had never come across such racism here before."

Above all, Madden is worried about what could happen after several potential months of the war in the Gulf. "I wouldn't like to think it could get worse. But now, I wouldn't be surprised."

Many Muslim and Arab students at Concordia share Madden's fear that prejudice and discrimination won't be erased as quickly as the graffiti.

"I think it could get a lot worse," said Akram Bhatti, a Pakistani Muslim who studies at Concordia. "The more coverage we get of the war, the more people are going to equate Arabs and Muslims in Montreal with Arabs and Muslims in the Middle east who support Saddam Hussein."

"When it's something cold or foreign, people tend to go with their gut reactions," adds Bhatti. "That's scary. The cultures are so radically different, and people don't want to understand it, or don't try."

Bhatti spoke at an impromptu meeting of Muslim students after the Jumah — the Friday prayer meeting of the Muslims held at the campus ministry.

"I don't know the consequences of this war," said Bader Nasser, also in attendance at the meeting. "I hope that no hatred will spread between people of different nations. Muslims are always looking for peace."

Many were concerned that the war would enhance stereotypes already perpetrated by the media. "I'm afraid that - now more than ever - Arabs will be perceived as enemies," said Ahmed Mokhtar, an Egyptian Muslim student. "Already the Arabs are perceived as a bunch of terrorists."

While expressing their views on the situation in the Middle East, many Muslim students wished to remain anonymous. Some feared potential repercussions from their home government. Others feared repercussions from the Canadian government. Some feared both.

"In 1941 the Japanese were put in camps," said Hussan (not his real name). "Joe Clark said that they don't want any Canadians harassing Arabs, Iraqis, or Muslims. But we know also that something is happening behind our backs. There has always been a budget to spy on the Muslims because they feel a threat. They don't have any reason to feel a threat."

Hassan says heightened fears about Arabs and Muslims in Canada are unfounded. "The Muslims will not do anything aggressive in Canada. If they want to join in any war, they will go where the war is."

Many at the meeting attributed the conflict to cultural and religious misunderstanding. "People should do more to educate themselves and learn more about other people," said Nasser.

"Right now people are very ignorant."

Ahmed Mokhtar pointed to two common points of misunderstanding surrounding Muslims. "People think we're all terrorists. Of course, some Muslims are terrorists, but there are others who resort to these actions as well — the IRA for example."

"The other misunderstanding is about Muslim treatment of women," continued Mokhtar. "Even in Iran, more women sit in parliament than in Canada. They have a higher ratio of women in the universities than they do in Canada."

"People tend to lump us all together," added Bhatti. "There's a difference between culture and religion. There's an Arab culture, there's a Pakistani culture, an Indian culture — being Muslim is an international thing. We have every country represented here. Each has its own culture. People should remember that one of every three people on the earth is Muslim."

Most at the meeting had little faith that the protest movement would end the war soon. "Well, when it comes to protest in Canada, I see many people protesting many things but nothing seems to happen," said Nasser. "Protests against the GST didn't seem to do any good. I don't think the government listens."

Ahmed Syed Shibli expressed his belief that "the government has already predecided everything. This war is taking people's minds off other important issues."

But Hassan and Bhatti said the peace movement can make a change.

"Today the Muslims are not alone," said Hassan. "There are many organizations against war, and I think they have real power."

"I'd like to think the protests can do something," said Bhatti.

"At the same time I'm rather cynical. I feel I must attend the protests to register some kind of complaint. There must be more dialogue."

If there is any solution, it must come in the form of a Mid East Peace Conference, said Mokhtar. "This has got to happen. If it doesn't, there will be an even worse explosion than the one we're seeing right now."

"The cultures are different, but the world is becoming smaller and we have to learn to understand each other."

HAIR BIZ

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France 1988, C. Denis
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The Mandelas' Visit June 1990

Photography by Tal Paley

FRINGE ARTS

Hairstyling, Homeboys and AIDS information

Doing it for ourselves

by Christine Archer

It is encouraging and heartwarming to see the African-American community offer self-empowerment. It is reassuring to know that we look out for our kind in the wish to save ourselves and our community.

This was specifically expressed in the short film *DiAna's Hair Ego*, screened by the Black Students' Network as part of McGill's AIDS Action Week. It is a documentary about AIDS education by and for the African-American community.

DiAna's Hair Ego is the name of the hair salon owned by DiAna which she transformed into an AIDS information centre.

The process slowly began when DiAna spoke casually with her clients about AIDS and its dangers to the African-American community. She used information she had read on her own initiative.

Then she began to bring in pamphlets, free condoms (wrapped in wrapping paper to prevent client embarrassment), and host safe-sex information parties.

Clients started to show up not only for hairdressing appointments, but for information as well. The age groups ranged from the "homeboy" on the streets to middle-aged women and men.

The dedication of the members of the community to help in the cause is more important than the number of people DiAna managed to reach.

It was refreshing to have our brothers and sisters reflected in such a positive light in terms of sexuality and sexual behavior, leaving behind the stereotypical images that white-supremacist systems have often labelled us with.

This was, for myself, the most important message expressed through the film. *DiAna's Hair Ego* was both amusing and charming, but serious in its commitment to the community. There was indeed a clear message to the African-American community to take things into our own hands — to actualize self-empowerment.

As young brothers and sisters, we need to understand that due to the government's lack of consideration for our community in all areas of life, we need to take things into our own hands — as a collective, rather than continuously look to the white man for all solutions.

In this way, *DiAna's Hair Ego* was a success.

Peer Gynt: à moitié réussi

ROBERT ETCHEVERRY

***Peer Gynt*: un monde de fantasie.**

par Élie Castiel

Il faut se méfier des spectacles trop longs pour la simple raison qu'ils peuvent se perdre dans des dédales d'où il est difficile d'en sortir. C'est ce qui arrive au premier acte du *Peer Gynt* proposé par le Theâtre du Nouveau Monde (TNM).

On l'annonçait comme la plus grandiose production de l'année, avec ses décors somptueux et son imposante distribution. Le cadre est là, à la hauteur, ponctué par une "mise en lumières" de Michel Beaulieu et des projections de Pierre Desjardins qui donnent un aspect ludique à ce conte philosophique.

La distribution est telle que prévue. De nombreux rôles, tous importants, essaient de donner vie à des personnages imaginés par l'esprit de Henrik Ibsen. Alain Zouvi, dans celui de Peer Gynt, se démène comme il peut pour "étinceler" les gestes de ce héros norvégien.

Là où le problème se pose, c'est bien dans la traduction, hésitant entre le français international et le québécois "folklorique". On s'y perd. Veut-on faire plaisir aux spectateurs en agrémentant le texte d'expressions populaires?

Question de culture aussi. Bien qu'en Amérique du Nord, le peuple québécois est de tradition et de culture latines. Les différents états d'âme de *Peer Gynt* n'arrive pas à nous émouvoir. Nous restons éloignés devant les propos qu'il entretient avec sa mère et avec les autres individus qu'il rencontre sur son passage.

C'est au deuxième acte que les choses s'arrangent. Les personnages prennent vie, le message devient plus universel, les propos plus réfléchis, les comédiens plus assurés. Ce voyage vers un univers inconnu tant promis depuis le début nous est enfin livré.

Les tableaux se succèdent à un rythme qui nous fait oublier les déboires de la première partie. L'honneur est sauf, mais, dommage, de moitié.

Peer Gynt, jusqu'au 16 février au Théâtre du Nouveau Monde (métro Place des Arts), du mardi au vendredi à 20h00, samedi à 16h00 et à 21h00. Billeterie: 861-0563. Durée du spectacle: 3h35 avec entracte.

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Out damn spot! - Not to be confused with a detergent commercial, McGill Player's theatre will be presenting *Macbeth* for two weeks starting Tuesday, Feb. 5. It's only $4 for students w/ ID and all shows begin at 20h. 3480 McTavish. 398-6813.

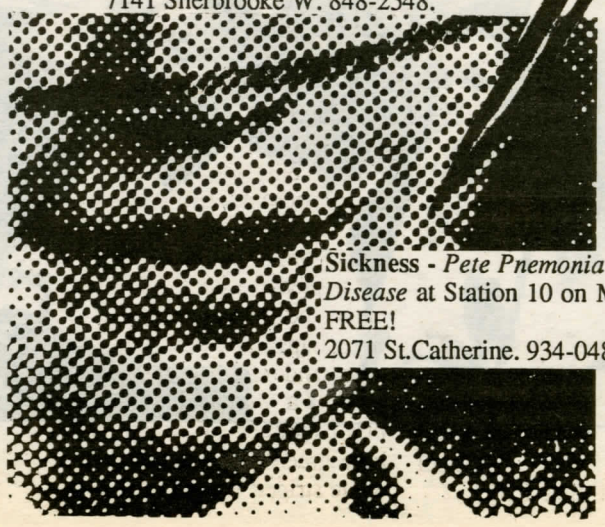
Shall we stay home and watch the telly tonight? - A classic double feature starting with *The Seventh Seal* by Ingmar Bergman at 19h and *Ordet* by Carl Dreyer at 20h50 at the F.C.Smith Auditorium. Wednesday, Feb. 6. It's free and quite the opportunity! 7141 Sherbrooke W. 848-2540.

Another Double Dose - *Daniel Weaver* and *the Dysfunctions* at the Terminal Bar-Spectacle on Thursday, Feb. 7. It's only $5 and the shpow starts at 22h. 1635 St.Catherine W. 937-7401.

The films of Kahzakhstan - Experience cinema from this Soviet Republic with *The Last Stop* at 19h and *Little Fish in Love* at 21h Friday, Feb. 8 at the Conservatoire. The price is $2.75. The subtitles are in English. 1455 de Maisonneuve W. 848-3878.

Stinking 'turds - A hot team-up at Foufounes with *Grim Skunk* and *Infamous Basturds* on Saturday, Feb. 9 at 21h. 5 bux will get you in. 87 St.Catherine E. 845-5484.

How Do I Look? - The film/video series continues with the topic *Gendering* on Monday, Feb. 11 from 16h-18h. Screening and discussion will take place in the Bryan Bldg. rm.209. 7141 Sherbrooke W. 848-2548.



Sickness - *Pete Pnemonia and the Chronic Disease* at Station 10 on Monday, Feb. 11. FREE! 2071 St.Catherine. 934-0484/1419.

RON WILLIAMS

Even with the low turn-out for the opening celebration of Black History Month at the Rising Sun, Jah Children played with lots of enthusiasm. They will be playing again on February 6 & 7 with The Mobsters on Bob Marley Night. 5380 St.Laurent. 954-1221.

Divine Cole graces stage in repeat performance

by Larissa Gulka

The jazz queen of Queen Street, Toronto and her two-person band revisited Club Soda last Thursday —the Holly Cole Trio's third show here in two weeks.

Wearing a strapless black mini-dress, long black gloves and rhinestone bracelets, Holly Cole captivated the audience through two sets of classic cool jazz, with songs from the band's debut album *Girl Talk*.

Backed by a plucky double bass and a rambling piano, Cole's voice belts it out. Her wide range of pitch and emotion changes her smoky voice from whispers to teasing harshness to loud, pure tone at full force.

As usual, Cole established an immediate rapport with the audience. Amid much laughter, she introduced her songs in French with a bad Ontario accent, and sadly reported the hockey score, when Montreal lost to Chicago later that night.

As sung by hockey fan Holly, "My baby don't care for Denis Savard's smile...My baby just cares for me."

Her raucous sense of humour, candid tales about herself and her grandparents made the show intimate and fun.

I'm So Lonesome I Could Cry was taught to a young Holly "from an 8-track recording while sitting on a Phentex cushion in my grandparents' trailer."

Cole led a tender rendition of her favourite song *How Long Has This Been Going On?*, which is about prostitution, and a lively *Occasional Man*, a song about "gettin' horizontal".

Cole's love songs were periodically interrupted by sarcastic jibes such as "Just like a real rock band, eh?" and all-too-few scat phrases.

An interesting improvisation of *The Street Where You Live* included synthesized bass for an ominous new age/industrial effect.

Cole's onstage antics showed a solid rapport between the musicians. Regular pianist Erin Davis was joined by bassist Paul Novotry, a substitute for David Piltch, now on tour.

Davis joined in for two encores wherein Cole chose to sing the theme from Baghdad Cafe, *Calling You*, followed by the *Tennessee Waltz*!

In her title track *Girl Talk*, boys are called a necessary part of the game of love - "we wouldn't trade you for a sack of mould."

Her lyrics often poke fun at the old values and stereotypes in the songs. But, Holly Cole's personality undermines the fact that she, as a woman, is in control.

The gender-dated songs she sings create a fantasy/dreamworld where love and notes are unscathed by the reality of feminism, divorce and the Habs losing hockey games.

Guide to dance club scene

by Ruth White

As a self-avowed dance junkie, I have enjoyed the variety of clubs and parties that Montreal has had to offer. Lately, anyone who is into dancing the night away in Montreal will tell you that there is not much to choose from. As in any other culture scene there are highs and there are lows and Montreal right now is definitely experiencing a low.

There are many places to dance but there ae few that are open to having so-called "large" numbers of black folk, especially Black men. The excuses of the doormen are so well-known that they fall into general categories:

1)membership cards
2)new dress code
3)regulars first

So for those of us who are a darker shade of pale, here is your guide to late night fun with folks who look just like you.

Business 3510 St.Laurent.
(just north of Sherbrooke)
849-3988
Fridays - D.J. Jam: An open house D.J. jam session.
Saturdays - Tony Desypris - the "garage king". If he can't get you dancing no one will.
Sundays - Chris Farley and Andre make you move.

Club Checkers 4514 Park
(just north of Mont Royal)
Live bands all week long. Open until 6h on weekends. D.J.'s play a little bit of this and a little bit of that.

Club Kiss 1222 Mackay
(between St.Catherine and René Lévesque)
Thursdays - reggae night (free for women before 23h)
Fridays and *Saturdays* - D.J. Donald D. spins new jack swing, funk, soul, r&b with a touck of house and reggae.

Le Coconut 1417 St.Laurent
(just north of St.Catherine)
499-0967
Thursdays - reggae night (free)
Fridays - zouk night
Saturdays - tropical nights - if it's from the sun belts, they play it.
Sundays - Afternoon Jump-Up - the name speaks for itself.

The delights of Danse Cité.

A leap into space with Danse-Cité

by Carolyne A. Van Der Meer

Experimental dance invites individual interpretation, and that is one of its greatest attributes. This can be said of two provocative performances presented last Wednesday by Danse-Cité.

The first of these, *Trait de Rouge*, choreographed by Tassy Teekman, uncovers memories of childhood antics.

Teekman concentrates on the contradictions of human expression, focusing on love, compassion, intolerance and violence.

In *Trait de Rouge*, Teekman's dancers Sylviane Martineau, Denis Pelletier and Daniel Soulieres become childlike. Each one wants acceptance and attention, and each goes to great lengths to avoid ostracism.

Dressed in a suit the first dancer enters the stage. He unstacks a pile of collapsible chairs and places them randomly. Two more dancers follow: a woman in offensively bright clothing and a man sporting lime green pants and a blue and white striped T-shirt.

The dancers run frenetically, each with the intention of beating the other to any one of the chairs.

A fourth dancer enters the set. With her hair styled in a short, manly fashion, her walk a threatening strut, she is a curiosity to the other dancers. She is distant, perhaps frightened, and they watch her tauntingly.

Each time, she averts their attention by noticing their unsympathetic stares.

As they become familiar with each other, the men begin to dance together, as do the women. A sense of mutual trust seems to exist between the men, whereas the women are timid, competitive, and unrelenting.

Although a slow social integration seems to take place, it is not without reservation. As they attempt to accept one another, they also appear to be struggling for a sense of inner self.

In the final scene, the four dancers leap with arms outstreached like wings. One wonders whether this is a gesture of triumph, whether these individuals have reconciled their fears of one another, have found a sense of self, or are poised for another flight of searching.

Teekman's choreography uncovers the body language of intolerance, fear and acceptence.

Isabelle Van Grimde's *Secret Vertiges* attempts to free the "body's imaginary forces that have been buried since infancy."

The piece opens with two dancers, a man and a women, sitting at the front of the stage. They recite verses to a background of eerie music. Three other dancers, a man and two women, position themselves at the back of the stage. Their red and burgundy clothing against the black walls makes them appear as if covered in blood.

The music alternates between soft, soothing chords, and violent sounds that suggest inner discontentment. Sounds not unlike human whispers can be heard in the music.

Often the dancers run deliriously about the stage as if attempting escape. They seem terrified in their captivity. At times, the dancers comfort one another in their sufferings. Each is tender, loving and sympathetic.

During a moment of frenzy, a male dancer hits his female companion repeatedly on the back of the head. With no control over her own movement, she bobs incessantly, then gathers her bearings, violently grabs her partners's cheeks, and then hugs him.

At all times, the dancers seem to struggle amoungst themselves, with their emotions and with their surroundings. It is as though they are being released from a kind of hell, or a terrible nightmare and do not know how to survive.

Van Grimde's interpretation is flawless.

Combined with the musical talents of Montreal-based Thom Gossage, Van Grimde's expertise cannot be faulted. Dancers Eric Bernier, Martin Bernier, Dominique Leduc, Caroline Paré and Sara Porter should also be commended.

This is an evening of dance not to be missed.

New choreographies by Teekman and Van Grimde at Au Bar Théâtre Les Loges from February 5 to 9 at 20h30. 1237 Sanguinet near Berri Metro. 982-0740.

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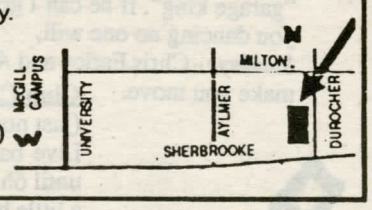

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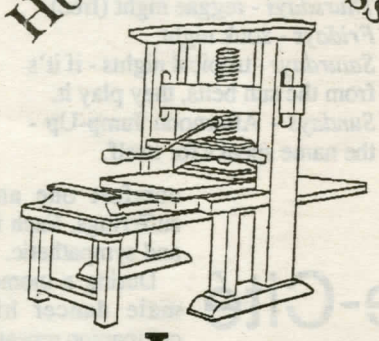

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You are invited to an INFORMATION SESSION on Wednesday, February 13th at 6:00 p.m., 1455 de Maisonneuve Blvd. West, 7th Floor, Room H-763. R.S.V.P. 848-2718

Literary Links

PHOTO BY CHRIS CARTTER / IMPACT VISUALS

Third World refugees from Iraq and Kuwait standing in line for food in the desert. (Taken from *U.S. Hands off The Mideast: Cuba speaks out at the United Nations.*)

Cuba tears apart U.S. role in the Persian Gulf

by Maya Bashour

Since August 2, U.S. president George Bush proclaimed to the world that "the peacekeeping function of the United Nations has indeed been rejuvenated by the actions of the Security Council," however *U.S. Hands off the Mideast: Cuba speaks out at the United Nations*, tries to document that just the opposite is true.

U.S. Hands off the Mideast is a collection of United Nations Security Council resolutions, dated between Aug. 2 up to Oct. 29, concerning the Iraq-Kuwait conflict, and the statements of Ricardo Alarcón, Cuban Ambassador to the United Nations, and President Fidel Castro, both of whom are against the U.S.'s involvement in the Persian Gulf.

The book tries to expose and rebut the pretexts, arguments and rationalizations used by the U.S. at the United Nations to justify what the book calls the U.S.'s "unilateral acts of aggression".

The stated goal of the United Nations may be the immediate withdrawal of Iraqi troops from Kuwait and the return of the Kuwaiti monarch to his throne. However, according to the book, the real and "desired prize (for the U.S.) is an Iraqi protectorate, beholden to the U.S. government and the oil interests it represented."

The authors argue that the UN is being manipulated by the U.S. into giving the U.S.'s Gulf policy a legitimacy it would otherwise not have. In effect, the U.S. has "orchestrated a political campaign" by marshalling a coalition of some thirty governments in what it presents as a United Nations-endorsed joint operation.

The book tears apart U.S. foreign policy, citing past examples and discrepancies to prove that the U.S. Gulf policy is not all it seems to be.

It questions the U.S.'s role in Panama, in Grenada and Korea. And it questions why the UN has not intervened in Palestine and in Southern Lebanon which it considers to be occupied by Israel.

The book also points out the devastating effect of the Persian Gulf war on the Third World. As Fidel Castro said "For every life lost on the battlefields of the Arab-Persian Gulf, a thousand persons will die of hunger in the Third World. Such a fate would be unavoidable."

When India wanted to send a boat load of food to its nationals in Kuwait, the shipment was held up while there were "complicated negotiations." Yet, there was no UN hesitation in sending planes to pick up Western people in Iraq.

The U.S. has violated sanctions against Southern Rhodesia by importing chromium from it, and as the book points out, sanctions against South Africa have not been imposed by the UN because countries like the United States and the United Kingdom believe sanctions would only harm the country's black majority.

Yet, the UN is currently enforcing sanctions against Iraq which don't affect the military forces primarily, but "rather causes suffering to the civilian population, and among them to millions of women, elderly people, and children" and it is in effect "an attempt to force an entire people to surrender through hunger."

Cuba, a Communist state has itself been under an economic, trade and financial blockade with the U.S. for almost 30 years.

Cubans believe "Iraqi troops must withdraw immediately and unconditionally from Kuwait" but they also "reject any form of the use of force in an attempt to resolve international disputes." And they also reject the use of sanctions.

But, it must be remembered that although the U.S.'s foreign policy doesn't smell of roses, neither does Castro's human rights record.

In all, although *U.S. Hands off the Mideast* serves to show that the U.S.'s involvement in the Persian Gulf is self serving and destructive, the book doesn't offer any solutions to getting Saddam Hussein out of Kuwait, and this is frustrating, and unfortuantely makes the book look like an exercise in anti-U.S. propaganda.

U.S. Hands off the Mideast: Cuba speaks out at the United Nations with an introduction by Mary-Alice Waters is published by Pathfinder for the price of $12.95.

Are you an ambitious writer or poet craving for recognition — and some money? If you are also a Concordia undergraduate student, you could submit your fiction or poetry for the *Irving Layton Award for Creative Writing* and win one of two $500-awards! The deadline for submissions is March 1st. For more information about the rules, call Sharon Frank, assistant to the Creative Writing Program, 848-2342.

On the role of Canada

I am Anna.
You won't recognise me.

You won't see me
When you emerge from the South African Airways plane
and walk
down the stairs
onto the tarmac at Windhock Airport
dreaming of safari holiday
so gorgeously described in the brochures
which you found in Montreal.

You won't see me
as you put on safari suit,
ready for the trip of your lifetime
in sunny, wild South West Africa
... oops, Namibia.

I am Anna.
You won't recognise me.
I am the girl in the pink maid's uniform
walking in the hall next to you.
I shall be picking up the cigarette stubs
strewn over the floor by the likes of you.
And, when you use the toilet,
know it was my hands that scrubbed it clean.

I am Anna.
I am a black woman.
You won't recognise me
as you are whisked off
to your Kalahari Sands Hotel
faraway from noisy, dirty, Kature township.
Who will make your bed and bring you tea?

I am Anna.
You don't know me.

And when you come back
from your Bushveld holiday
and you ring up Shejavali at the CNN
and politely ask
"Kindly arrange a meeting with a black woman for me.
You know what I mean —
a real poor
unaffected
motherly
pitch-black
illiterate one."

I am Anna.
You don't know me.

- Petronella Coetzee

writer's block

Tuesday, February 5.
Montreal Storytellers meet at Westmount Bar-B-Q, 4469 St. Catherine St. W. Stories start at 8 p. m. Info: 872-6889.

Tuesday, February 5.
Launch of Gershon Hundert's *Essential Papers on Chassidim.* In Joseph & Ida Berman Auditorium, Jewish Public Library, 5151 Côte Ste. Catherine Rd. 7:30 p.m. Free. Info: 345-2627.

Friday, February 8
"Les Chroniques d'une seconde a l'autre," featuring the poetry of Marie Savard with music by Judith Gruver-Stitzer. CEGEP Ahuntsic, 9155 St. Hubert, 8 p.m. Free.

writer's block

Race Relations

continued from page 7

The dean of law, Peter Burns, warned that the real power of such a policy is going to be directed at students — including those who demonstrate against unpopular speakers.

"If someone comes in who is pro-apartheid and students demonstrate against him, we can use it (the policy) against those students," he said.

And economics professor Robert Will pointed out that a range of penalties and a judicial process have not been put in place to deal with complaints related to the policy.

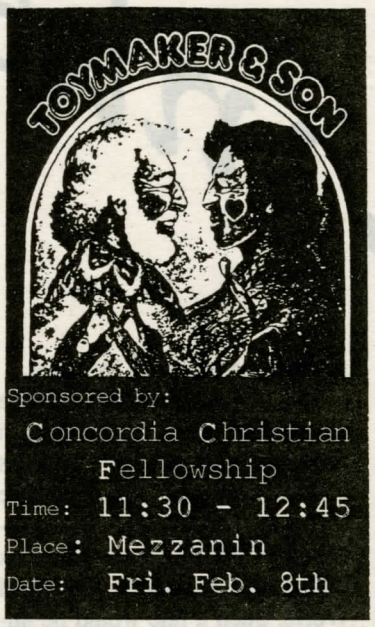
"Right now, I don't think students have any idea of what is going to happen to them if they're found guilty," he said.

Although supporting the idea, student council ombudsperson Carole Forsythe said the Senate should word its definitions carefully.

"There are dozens, literally dozens of definitions, so they have to come up with a definition that suits the university campus that is both general and specific," Forsythe said. "Specific enough to cover academic guidelines and general enough to cover the university and all that happens here."

The original version of the policy included a definition — removed from the version that was passed — of discrimination "based upon ancestry, country of origin, ethnic origin, gender, sexual orientation, creed, citizenship, age, or disability."

In passing the policy, the Senate asked the academic policy committee to strengthen the definitions used and to clarify the judicial process to be used when considering complaints.



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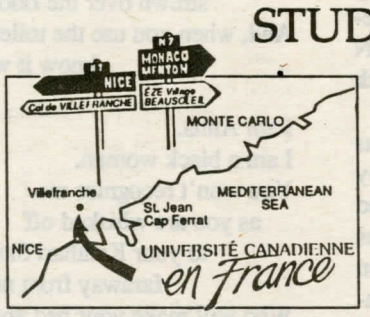

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Sports *beat*

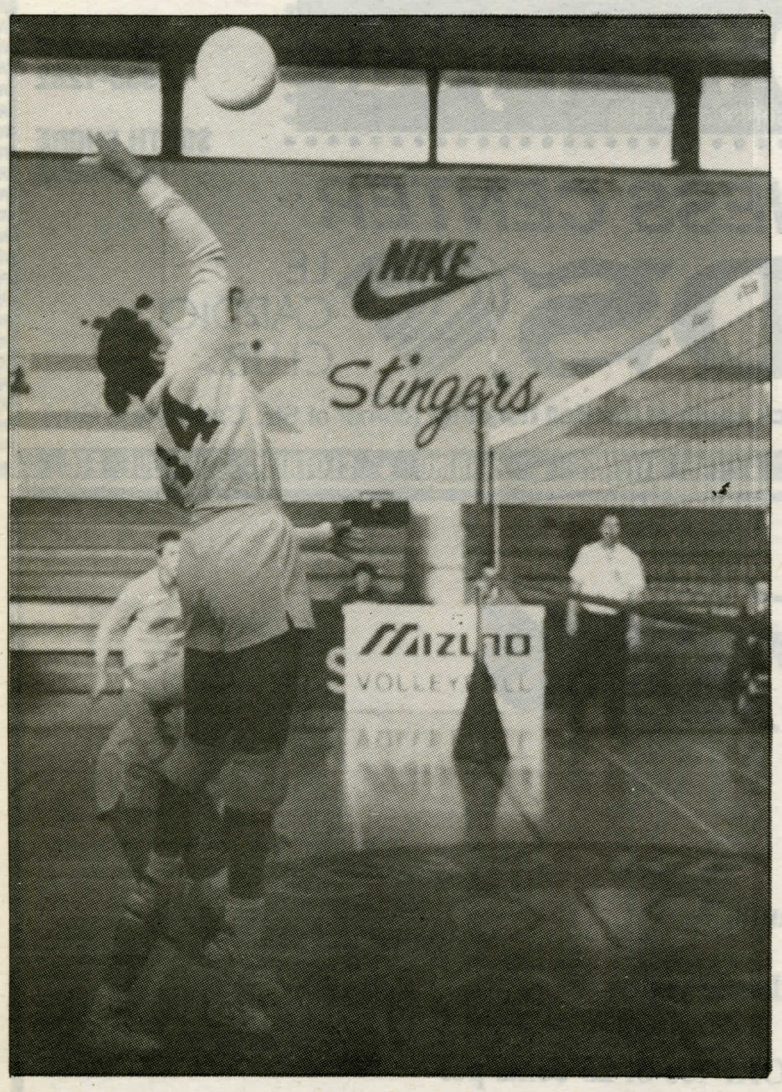


PHOTO BY JENNIFER BROWNE

The Stingers women's volleyball team slammed its opponents this weekend, en route to winning the Mizuno Classic.

Win tourney without losing a game

V-Ballers spike opposition

by M R Jason

Volleyball fans were treated last weekend at the Loyola gym, to the first edition of Concordia's Mizuno Classic.

All the ingredients were there to make the invitational volleyball tournament a success: Corporate sponsorship from Mizuno sportswear, good organisation and a winning performance from the host team.

The Stingers won this, their third tournament of the year, in inspiring fashion. The squad did not yield a single set in the four team competition.

In the round-robin, they swept the University of Windsor Lancers, the John Abbott Islanders and the McGill Martlets.

Concordia's strongest showing came on Friday evening when they defeated the Lancers, who finished 3rd, by a score of 15-4 / 15-7 / 15-2 .

"We took control early, and we never let them take it back," said coach Melanie Sanford Moore.

In Saturday's final, it was much of the same. In a rematch of an earlier contest, Concordia crushed John Abbott with a final score of 15-4, 15-1, 15-10.

The match was a demonstration of hard hitting, good blocking, solid defence and accurate setting of plays by the Stingers. The only flaw in Concordia's sparkling play was the sometimes shaky serving, with as many as 11 sideouts.

"I think we our play was awesome," said assistant coach Townsen Lee.

The only moment the Islanders made a serious run at the match was in the third set when they managed to keep the score tight with a 9-9 tie. But, the momentum quickly shifted back as the Stingers imposed their faster pace of play.

While only three of the Concordia players got any recognition (Heather Baragar was chosen tourney MVP, while Anne Szilli and Charmaine Nelson made the tournament all-star squad), the whole group played outstanding volleyball.

From the ranks of the Islanders, Reanna Brehmer and Shelly de Souza showed that they are worth keeping an eye on for eventual recruitment. They both have impressive offensive skills despite being less experienced than their opponents in the tournament.

The tournament was a great confidence builder and was just right for Concordia's preparation for the upcoming playoffs.

"In the playoffs, we are going to play the first place team (Laval University), and it's going to be tough," said the Stinger's Baragar. "But they're within our grasp, and if we can carry the spirit (we had) in the tournament, we have a chance."

The Stinger's coaches would like to see the event grow, possibly to a three-day, six-team format.

Hoopsters face tough test

by Francois Amyot

The men's basketball team rock' n' rolled over their opponents last Saturday night at Loyola.

The Song Remains the Same (by Led Zeppelin) for the Stingers as they beat the York Yeomen, 92-72.

York started off well. They went on an 11-0 run with forwards Clive Anderson and Chris Pollman accounting for the eleven points scored early in the first half. During that period, on offense, they had easy access to the hoop and, on defense, they kept Stingers' big men Nick Arvanitis and Dino Perin out of harm's way.

Concordia seemed flat at the start the game, and not surprisingly, the Yeomen led 17-8 after 6:37 of play.

Then, Stingers' coach John Dore called a time-out that turned things around. Seeing that York's substitutes were weaker than their starters, Concordia changed its defense and their game plan began to have the desired effect on York's guards.

"(We put the pressure on and) we don't give our opponents a break so that they must have seven or eight good players to play against us," Dore said.

The Stingers came back with good transition basketball. Michael Cohee layed in two baskets that made the score 17-14 York.

After two of Arvanitis' field goals, "Mr 3-point" Patrick Sullivan scored one from the stripe that shortened the Yeomen's lead to two, 21-19.

Raphael Tyrrell and Robert Ferguson completed the rally. Tyrrell converted both of his free-throws to tie the game at 21. A minute later, Ferguson scored his only three-pointer of the game (on an amazing twelve attempts!) that gave Concordia the lead for good, 24-23.

York came within one point of the Stingers, once, when its "Mr Everything" Anderson hit a field goal. It was 29-28 Con U. with 7:30 to go in the first half. But, from then on, the Stingers outscored the visitors 20-8 and led 49-36.

Concordia started the second half with a 14-2 run, during the first five minutes, to take a 63-40 lead and the game was history. The Stinger's passing and ball control in the offensive zone was, once again, amazing.

However, the Yeoman's coach, Bob Bain, wasn't down on his troops after the game.

"We don't have enough speed or size to play against them," said Bain. "They also have the experience. When we switched our zone defense, they knew it right away. We can't allow more than 75 points per game to win."

Bain thinks very highly of the Stingers.

"They are every bit as good as Western and Guelph (two of the best CIAU forces)," Bain said.

Concordia's center Dino Perin said the lack of competition within their league, the Ontario University Athletic Association (OUAA), won't affect the team.

"Our practices are tough and help all the eleven guys here," Perin said.

Dore said , the toughest road trip of the season is coming up next weekend. The Stingers compete against Toronto and Laurentian. They'll be traveling a lot, between Montreal, Toronto and Sudbury, and won't have much time to sleep, either.

Although, if the Stingers come back unbeaten from Ontario, they will be simply invincible within the OUAA and perhaps the country.

Lack of size apparent

Con U lets Martlets have a field day under the boards

by Steve Wharry

The McGill Martlets put on a basketball clinic as they hammered the Concordia Stingers 68-55 at McGill's Sir Arthur Currie Gymnasium last Friday.

The Martlets took advantage of strong rebounding and converted many second and third chances into points against the smaller Stingers.

Concordia continues to suffer from "first-halfitis" as they came out flat for the second game in a row and went into the dressing room at half-time down by 21 points.

During the half-time break Stinger head coach Louisa Zerbe tried to wake up the team with a tried and true coaching method.

"We had an awful first half, so I yelled at them to wake up and get going," said Zerbe.

Although the Stingers did come out stronger in the second half, the Martlets continued to be dominant under the boards.

"We have to box out and keep our intensity up all game. We spent too much time standing around watching the ball tonight," said Zerbe.

McGill forward Tracey Hayman led all scorers with 14 points while all-star guard Tina Fasone added 12 for the winners. Fasone now needs just 12 points to tie the all-time Martlet career scoring mark of 2018 points.

"I'm trying not to think about the record," said Fasone. "I just want to come out and play hard all game, every game."

Concordia guard Tami Guitman was one Stinger who played hard all game, both defensively and offensively, accounting for 13 points. Sharon Sandy added 10 in the losing cause.

Martlet head coach Chris Hunter attributed McGill's victory to both his team's play and its size.

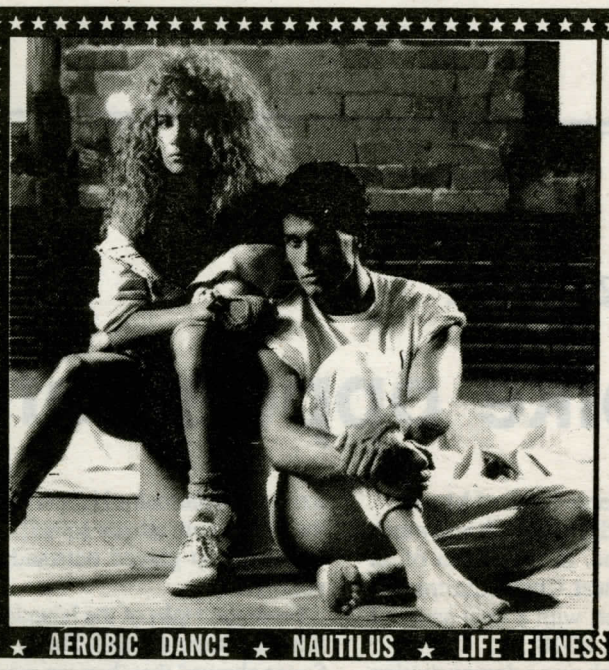
"We came out and played our game, but in the end it's still very hard for them to overcome the size difference," said Hunter.

The Stingers are a very young team and coach Zerbe is stressing that with more experience, Concordia will continue to improve.

"We have to learn that we don't have to play perfectly all the time," said Zerbe. "We have to come back from our mistakes and not let them get to us."

Concordia will be looking to improve on its 1-5 record as the Stingers face Laval this Friday at the Loyola gym at 7 pm.

Sports Beat



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